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TWENTIETH VOLUME.

THE LIFE OF OUR LIFE.

IN TWO VOLUMES.

VOL. II.

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THE LIFE OF OUR LIFE.

BY

HENRY JAMES COLERIDGE,

OF THE SOCIETY OF JESUS.



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CONTENTS.

	PAGE		PAGE
CHAPTER I.		Our Lord's way of rescuing her	15
<i>Third Period of our Lord's Public Life.</i>		'The Light of the world' . . .	15
Change in our Lord's manner after the Confession of St. Peter	1	The truth making free . . .	16
He no longer retires from His persecutors	2	Character of these disputations	17
Probable date of St. Peter's Confession	2	Attempt to stone our Lord . .	18
First mention of the Passion . .	3	Healing of the man born blind	18
St. Peter's remonstrance and our Lord's rebuke to him . .	3	His excommunication . . .	19
Doctrine of the Cross	4	The Good Shepherd and the Door	20
Promise of the sight of the Son of Man in glory	4	Our Lord in Jerusalem . . .	20
The Transfiguration	5	Traces of a period of preaching in Judæa	21
Question about Eliás	6	St. Peter's speech to Cornelius	22
The lunatic boy	6	St. Luke's purpose to supplement	23
Our Lord in Galilee	7	A large part of his Gospel devoted to this period . . .	24
Incident of the didrachma . . .	7	Comparative scarcity of miracles	25
'Who is the greater in the kingdom of heaven?'	8	Direct instruction mixed with parables	25
Our Lord and the child	8	Old objections renewed . . .	25
Instructions then given	8	Mission of the seventy-two	26
Our Lord urged to show Himself to the world	9	Presence of Pharisees and lawyers	26
The feast of Tabernacles	9	Resemblance between this and the Galilæan preaching . .	27
Different objections against our Lord	10	Mission of the seventy-two parallel to that of the Apostles	28
The rulers not hindering Him	11	The Good Samaritan	28
Various results of His teaching	12	Anecdotes of this time . . .	28
The great day of the Feast . . .	13	Great collection of instructions	29
Nicodemus pleading for fairness	14	Mention of Pilate and Herod	30
The woman taken in adultery.	14	The Prodigal Son and other parables	31
		The ten lepers	31

	PAGE		PAGE
Parables as to prayer	31	Local colouring of what is	
Our Lord at the feast of the		here related	54
Dedication	32	Apparent exceptions	55
Dispute in Solómon's porch .	33	Incidents similar to what the	
Another attempt to stone Him	33	other Evangelists have	
Our Lord beyond Jordan . . .	33	placed in Galilee	56
Death of Lazarus	34	Enumeration of these	57
Raising of Lazarus	34	The cure which occasioned the	
Our Lord in Peræa	35	charge as to Beelzebub . . .	58
Counsels of perfection	36	Distinctness of St. Luke's inci-	
The bond of marriage	36	dents	59
Blessing the children	36	Other cases might be added .	60
The rich young man	37	Three views possible as to the	
The labourers in the Vineyard	37	explanation	61
The sons of Zebedee	38	Same incidents may be placed	
Our Lord passing through		anywhere	62
Jericho	38	The people who offered to	
Zacchæus	39	follow our Lord	62
The lord and his servants . . .	39	The mission of the Apostles	
Supper at Bethany	40	and the seventy-two	63
Effect of our Lord's words as		Our Lord's 'Magnificat' . . .	64
to Magdalene	41	St. Luke's incidents in their	
The Apostles during this		right place	65
period	41	Examination of the case as to	
The people and the rulers . . .	42	the charge about Beelzebub .	65
		Proof of St. Luke's accuracy .	67
		St. Matthew cannot have anti-	
		cipated	68
		Nor can St. Luke have trans-	
		posed	69
		We have a right to follow him	70
		Indication of St. Luke's pur-	
		pose in this part of his	
		Gospel	71
		St. John's contributions to the	
		history	71
		The other Evangelists must	
		have been aware of the facts .	72
		Great fulness of detail in St.	
		John	73
		His narrative supplements St.	
		Luke	73
		What each Evangelist has	
		done	74
		St. John left to relate the	
		opposition of the priests . . .	76
		Importance of this addition .	78

CHAPTER II.

*The Third Stage of the Public Life
in the Four Gospels.*

The Evangelists differ from		
one another in their subject-		
matter as to this period	44	
Summary of events	45	
St. Matthew's account of the		
Transfiguration	46	
Contrast in St. Mark and St.		
Luke	47	
Teaching at Capharnaum	48	
And in Peræa	49	
St. Mark's account of this time	50	
Brevity of St. Luke up to the		
feast of Tabernacles	51	
His very great additions after		
that time	52	
Judæa the scene of these—		
proof from St. Peter	53	

	PAGE		PAGE
CHAPTER III.		§ 103. <i>Our Lord answering His slanderers and those who sought a sign</i> . . .	
<i>Harmony of the Gospels as to the third period of the Public Life.</i>		. . . 110	
(From the Confession of St. Peter to Palm Sunday.)		§ 104. <i>The rebuking of the Pharisees and Lawyers</i> . . .	
§ 82. <i>The Prediction of the Passion and the teaching of the doctrine of the Cross</i> . . .		112	
§ 83. <i>Transfiguration of our Lord</i> 81		§ 105. <i>Our Lord teaches His disciples about hypocrisy and confidence in God</i> . . .	
§ 84. <i>The healing of the boy out of whom the Apostles could not cast the devil</i> . . .		113	
85		§ 106. <i>Warnings against covetousness and worldly cares</i>	
§ 85. <i>Our Lord pays the tribute for Himself and Peter</i> . . .		114	
90		§ 107. <i>Warnings as to watchfulness</i>	
§ 86. <i>Dispute among the disciples. The evil of scandal</i> 90		116	
§ 87. <i>Another account of the same discourse</i>		118	
93		§ 108. <i>Parable of the Fig-tree</i> 118	
§ 88. <i>Fraternal forgiveness and correction</i>		§ 109. <i>The Sabbath and the growth of the Word of God</i> 118	
94		§ 110. <i>The Narrow Gate</i> . . .	
§ 89. <i>Our Lord at Jerusalem at the feast of Tabernacles</i> . . .		119	
95		§ 111. <i>Our Lord in the house of a chief of the Pharisees</i> . . .	
§ 90. <i>Our Lord disputing in the Temple</i>		120	
96		§ 112. <i>Parable of those who were invited to the Great Supper</i>	
§ 91. <i>The Living Water of the Holy Spirit</i>		121	
97		§ 113. <i>The conditions needful for following our Lord</i> . . .	
§ 92. <i>The Woman taken in Adultery</i>		122	
98		§ 114. <i>The lost Sheep. The lost Groat. The Prodigal Son</i>	
§ 93. <i>Our Lord the Light of the World</i>		123	
99		§ 115. <i>The Unjust Steward</i> . . .	
§ 94. <i>Our Lord the Son of the Eternal Father</i>		125	
99		§ 116. <i>The Rich Man and Lazarus</i>	
§ 95. <i>The man born blind</i> . . .		126	
102		§ 117. <i>Scandal. Forgiveness of injuries</i>	
§ 96. <i>Our Lord the Shepherd of the Sheep</i>		127	
104		§ 118. <i>The Ten Lepers</i>	
§ 97. <i>The Evangelical spirit</i> . . .		128	
106		§ 119. <i>The Jews desire to stone our Lord</i>	
§ 98. <i>The Mission of the Seventy-two</i>		128	
106		§ 120. <i>The Raising of Lazarus</i> 130	
§ 99. <i>Our Lord rejoicing in spirit</i>		§ 121. <i>The Assembly of the High Priests. The Prophecy of Caiaphas</i>	
107		132	
§ 100. <i>The Parable of the Good Samaritan</i>		§ 122. <i>The Coming of the Kingdom of God</i>	
108		133	
§ 101. <i>The best part chosen by Mary</i>		§ 123. <i>Perseverance and Humility in Prayer</i>	
109		134	
§ 102. <i>How and how confidently we ought to pray</i> . . .		§ 124. <i>The Bond of Marriage. The Counsel of Chastity</i> . . .	
109		136	
		§ 125. <i>The necessity of Humility</i>	
		138	

	PAGE		PAGE
Instructions as to vigilance	190	Reasons for silence in the	
Meeting of the Chief Priests	191	earlier Evangelists	211
Treachery of Judas	191	Many things left untold	212
Preparation for the Pasch	192	Characteristics of our Lord's	
Eating of the Paschal Lamb	192	discourse in St. John	214
Desire to eat the Pasch	193	It suggests much which is not	
Chalice of the Old Testament	193	mentioned	215
Washing the feet	193	Contemplation not to be	
The traitor at the board	193	checked	215
St. John's question	194		
Exit of Judas	194		
Warning to St. Peter	195		
Contention among the Apostles	195		
Institution of the Blessed			
Sacrament	195		
Discourse of our Lord	196		
Its first part	196		
Its second part	197		
Distinction between them	198		
The Apostles' joy	199		
Our Lord's Prayer	200		
Depth and sublimity of doctrine	201		
CHAPTER V.			
<i>The First days of Holy Week in the</i>			
<i>Four Gospels.</i>			
Fulness of the narrative here	202		
St. Matthew's order	202		
His special insertions	203		
Prophecy on Mount Olivet	204		
St. Mark's order	205		
St. Luke's arrangement	206		
St. John as to the first part of			
the history	207		
St. Matthew and St. Mark			
very short as to the Last			
Supper	208		
St. Luke's additions	209		
His arrangement as to the			
Blessed Eucharist	209		
Great fulness of St. John	210		
The washing of the feet, and			
Judas	211		
The discourse	211		
		CHAPTER VI.	
		<i>Harmony of the Gospels as to the</i>	
		<i>First days of Holy Week.</i>	
		§ 132. <i>The Procession of</i>	
		<i>Palms</i>	216
		§ 133. <i>The Gentiles who wish-</i>	
		<i>ed to see our Lord</i>	223
		§ 134. <i>The barren fig-tree.</i>	
		<i>The Cleansing of the Tem-</i>	
		<i>ple</i>	224
		§ 135. <i>The High Priests ask</i>	
		<i>our Lord as to His authority</i>	228
		§ 136. <i>Parable of the Vine-</i>	
		<i>yard and the Husbandmen</i>	230
		§ 137. <i>The Wedding of the</i>	
		<i>King's Son</i>	234
		§ 138. <i>The question of paying</i>	
		<i>tribute to Cæsar</i>	235
		§ 139. <i>The question of the</i>	
		<i>Sadducees</i>	236
		§ 140. <i>The Great Command-</i>	
		<i>ment of the Law. The Son</i>	
		<i>of David</i>	239
		§ 141. <i>The discourse of our</i>	
		<i>Lord to the people about the</i>	
		<i>Scribes and Pharisees</i>	242
		§ 142. <i>The Widow's mite</i>	245
		§ 143. <i>The Blindness of the</i>	
		<i>Jews</i>	245
		§ 144. <i>The Destruction of</i>	
		<i>Jerusalem foretold by our</i>	
		<i>Lord</i>	247
		§ 145. <i>The End of the World</i>	252
		§ 146. <i>Parable of the Ten</i>	
		<i>Virgins</i>	257

	PAGE		PAGE
§ 147. <i>Parable of the Talents</i>	257	Prayer of our Lord . . .	295
§ 148. <i>The Sentence of the Judge</i>	258	The Angel and the Bloody Sweat	296
§ 149. <i>Judas betrays our Lord</i>	260	Approach of the band of Judas	296
§ 150. <i>The Paschal Supper made ready</i>	263	'I am He!'	297
§ 151. <i>The Washing of the feet</i>	265	Our Lord seized	297
§ 152. <i>Our Lord points out His betrayer</i>	267	Peter and Malchus	297
§ 153. <i>Peter is warned about denying our Lord</i>	269	Flight of the disciples	298
§ 154. <i>The dispute among the disciples</i>	269	House of Annas	298
§ 155. <i>Institution of the Blessed Eucharist</i>	271	The blow given to our Lord	299
§ 156. <i>Our Lord's discourse to His Apostles</i>	272	St. Peter entering the court	299
§ 157. <i>Prayer of our Lord to His Father for the Church</i>	278	The false witnesses	300
		Question of the High Priest .	300
		Our Lord condemned	300
		Denials of St. Peter	301
		Insults to our Lord	302
		Second trial before the Sanhedrin	302
		Our Lord led to Pilate	303
		Despair of Judas	303
		Pontius Pilate	304
		First charges of the priests .	304
		Our Lord and Pilate	305
		First proposal to release Him	306
		Our Lord sent to Herod	306
		The White Robe	307
		First decision of Pilate	307
		Dream of his wife	308
		'Jesus or Barabbas?'	308
		'Crucify Him!'	309
		The Scourging	309
		The Purple Robe and Crown of Thorns	310
		'Ecce Homo!'	310
		Charge of making Himself the Son of God	311
		Last interview of Pilate with our Lord	311
		'No King but Cæsar!'	312
		Pilate giving sentence	312
		Our Lord going forth	312
		Simon of Cyrene	313
		'Daughters of Jerusalem' .	313
		The inscription	313
		'Father forgive them!'	313
		Division of garments	314

NOTE II.	
<i>Harmonistic Questions as to Holy Week.</i>	
List of Questions	280
1. <i>The time of the Cleansing of the Temple</i>	281
2. <i>The time of the withering of the barren fig-tree</i>	282
3. <i>On the date of the request of the 'Greeks' to see our Lord</i>	283
4. <i>The order of the events of the Last Supper</i>	283

CHAPTER VII.	
<i>The Passion of our Lord.</i>	
Leaving the Cenacle	291
Gethsemani	292
Sorrowfulness of our Lord .	293
Estimate of sin	293
Fear of suffering and death	294
Weariness and disappointment	295

	PAGE
The Mocking	314
The Thieves	314
Four last Words on the Cross	315
Our Lord breathing His last	316
His side pierced	317
Joseph of Arimathæa . . .	317
Nicodemus	317
The Sepulchre	318
The guard	318

CHAPTER VIII.

The Passion in the Four Gospels.

Characterists of the Evangelists in the Passion . . .	319
Three divisions in the history	320
From the Garden of Gethsemani to the last condemnation of our Lord . . .	320
St. Matthew and St. Mark fullest as to the scenes in the Garden	320
Additions by St. Luke—the Sweat of Blood and the Angel	321
Supplementary statements of St. John	321
All that relates to the house of Annas	322
Examination of our Lord . .	323
First trial before the Sanhedrin	323
Denials of St. Peter . . .	324
Second trial related by St. Luke alone	324
Second division—from our Lord's condemnation by the Jews to the final condemnation by Pilate . . .	324
St. Matthew and St. Mark . .	325
What St. Matthew alone mentions	326
Much remained to be explained	326
St. John's account of what passed at the Prætorium . .	327

	PAGE
St. Luke's account of what passed before Herod . .	328
St. John's account of the Ecce Homo	328
Third division—to our Lord's death	329
Necessary details in St. Matthew and St. Mark . . .	329
Additions by St. Luke . .	330
And by St. John	331

CHAPTER IX.

Harmony of the Gospels as to the the Passion of our Lord Jesus Christ.

§ 158. Our Lord predicts the scandal of the Apostles . .	332
§ 159. Prayer and Agony of our Lord	334
§ 160. Coming of Judas and apprehension of our Lord .	338
§ 161. Our Lord before Annas	344
§ 162. First condemnation of our Lord	345
§ 163. What our Lord suffered in the House of Caiaphas .	346
§ 164. Penitence of Judas . .	352
§ 165. Our Lord before Pilate	353
§ 166. Our Lord before Herod	356
§ 167. What our Lord suffered in the Prætorium of Pilate	357
§ 168. Our Lord before the people	361
§ 169. Way to Calvary . . .	362
§ 170. Words of our Lord on the Cross	368
§ 171. Burying of our Lord .	376
§ 172. The Sepulchre guarded	384

NOTE III.

Harmonistic Questions as to the Passion.

List of Questions	385
1. Our Lord before Annas . .	385
2. Rejection of our Lord in favour of Barabbas . . .	389

	PAGE		PAGE
3. <i>Title of the Cross</i> . . .	390	The latter parts of the history	
4. <i>Visit of the Holy Women</i>		in him	422
to the Sepulchre	392	St. John's additions	423
		The Ascension	425
		Ending of the Gospels	426
CHAPTER X.			
<i>Resurrection and Ascension of our</i>		CHAPTER XII.	
<i>Lord.</i>		<i>Harmony of the Gospels as to the</i>	
Notices of this time scanty . . .	393	<i>Resurrection and Ascension.</i>	
Disappointing to contempla-		§ 173. <i>Resurrection of our</i>	
tives	394	<i>Lord.</i>	427
Resurrection and Ascension		§ 174. <i>Our Lord appearing to</i>	
almost taken for granted . . .	395	<i>Mary Magdalene</i>	430
Some reasons for this silence . .	395	§ 175. <i>Our Lord appearing to</i>	
The Apostles the witnesses to		<i>the holy women</i>	431
the world	396	§ 176. <i>Our Lord appearing to</i>	
Not in their writings	396	<i>two disciples</i>	433
Faith independent of the		§ 177. <i>Our Lord appearing to</i>	
Gospels	398	<i>His Apostles</i>	435
The Resurrection unseen . . .	399	§ 178. <i>Our Lord with the</i>	
Several parties of women . . .	400	<i>seven disciples at the Sea of</i>	
The party in St. Luke	401	<i>Tiberias</i>	436
Entering the Sepulchre	402	§ 179. <i>Our Lord's words about</i>	
Peter and John	403	<i>Peter and John</i>	437
Magdalene	403	§ 180. <i>Our Lord's words to</i>	
The party in St. Matthew and		<i>His Apostles before His</i>	
St. Mark	404	<i>Ascension</i>	438
The Guard and the priests . . .	405	§ 181. <i>Ascension of our Lord</i>	440
The travellers to Emmaus . . .	409	§ 182. <i>Of the return of the</i>	
Gradual revelation	407	<i>Apostles to Jerusalem</i> . .	440
The Ten Apostles	408	§ 183. <i>Election of Matthias</i> . .	441
St. Thomas	409	§ 184. <i>Coming of the Holy</i>	
By the Lake of Tiberias	410	<i>Ghost</i>	442
On the mountain	411	§ 185. <i>Of the Church in</i>	
Last scene in St. Mark	412	<i>Jerusalem</i>	445
Last scene in St. Luke	413		
The Ascension	414		
Beginnings of the Church . . .	415		
		NOTE IV.	
CHAPTER XI.		<i>Harmonistic Questions as to the</i>	
<i>Resurrection and Ascension in the</i>		<i>Resurrection and Ascension.</i>	
<i>Four Gospels.</i>		List of Questions	446
Brevity of the Evangelists . . .	417	1. <i>On the history of St. Mary</i>	
St. Matthew and St. Mark . . .	418	<i>Magdalene on Easter morn-</i>	
St. Matthew's account	419	<i>ing</i>	446
St. Mark's account	420	2. <i>Manner of the death of</i>	
St. Luke supplementary	421	<i>Judas</i>	448

CHAPTER I.

Third Period of our Lord's Public Life.

WE have seen that the positive hostility to our Blessed Lord on the part of the Jewish authorities, which was first manifested in Jerusalem on occasion of His miracle at the Probatic Pool, and afterwards grew into a more malignant persecution in Galilee, was, together with its consequences, the immediate cause of a change in His method of action and teaching, of which change we have had to observe many instances in the history of the second period of His Public Life. In that stage of His teaching which we are now to consider we find many instances of the same hostile feeling against Him on the part of the authorities, and it is obvious that it only deepened as time went on. But in this third and last period of the Public Life we shall have to remark on further changes in our Lord's manner, which are only partially to be attributed to the attitude of determined hostility towards Him which the Chief Priests at Jerusalem maintained. Another cause, less mournful in character, had its effect now. That cause was the confirmed faith of the Apostles, as expressed in the confession of St. Peter, which closes the second period of His Public Life, and which may be said to have set our Lord free to speak, to them at least directly, and indirectly even to others, of His approaching Passion, and of all that was contained and implied in it, more especially the doctrine

of the Church and the outlines of its laws as the new kingdom of God. At the same time we find our Lord no longer avoiding His persecutors as before, but confronting them in Jerusalem itself, not merely at the great Feast of Tabernacles, but at another minor festival, and indeed, as far as we can gather, teaching for a considerable space of time in their immediate neighbourhood, and throughout the towns and villages of Judæa itself, with the same publicity and authority as before in Galilee during the two first years of His Ministry. At the beginning of the first year, He had left Judæa after a few weeks, because the priests at Jerusalem had heard of the great number of His disciples. Early in the second year He had begun to keep aloof from the places where He was best known, even in Galilee itself, to avoid the insidious questions and malignant plots of the emissaries of the ecclesiastical rulers. Towards the end of this time we find Him as far from the ordinary scene of His teaching as Tyre and Sidon on the east at one time, and the roots of Mount Hermon to the extreme north at another. But as to a great part of what we are told concerning His teaching during this third period, the scene is laid in the Temple itself, while the larger portion of what remains may with the greatest appearance of certainty be said to have occurred in Judæa, and thus not far from Jerusalem.

There is no certain indication by which we can fix the date of St. Peter's confession. We know that it was some time after the third Pasch of the Ministry, and there is every reason for thinking that it was before the following feast of Tabernacles in the early autumn. We may probably assume that it was at no great distance of time from the Feast of Pentecost of that year. The foundation of the Church would then have been laid, and the preaching of the Cross begun, just a year

after the appointment of the Twelve Apostles, and just a year before they began their work as the great preachers of the Church and of the Cross on the first Christian Pentecost. It is clear that, for a time at least, our Lord did not leave Galilee after the confession of St. Peter. The first thing that we find mentioned in the history is that to which we have already alluded—that from that time our Lord began to tell His Apostles that He was to go to Jerusalem, there to be rejected by, and suffer many things at the hand of, the Chief Priests and Pharisees, to be put to death, and rise again on the third day.¹ This wonderful revelation was preceded by a strict charge that they were not to tell any one that He was the Christ.

The sufferings of our Lord, as is clear enough to those who read the Jewish Scriptures with the light of Christian truth to guide them, had been the continual subject of prophecy, and had been foreshadowed also by a long chain of types and figures, personal and real. But even to the Apostles it seemed a hard and impossible thing that their Lord and Master was to undergo the extreme ignominy and violence of which He now spoke. St. Peter, in his human devotion and love to our Lord, began to remonstrate with Him. ‘This could never be. God forbid it should.’ Then our Lord turned to him with the sharpest rebuke He had ever given him, calling him a Satan and a tempter, using almost the same words which He had used when He had chased the archfiend from His side in the wilderness, and telling him that he savoured not of the things which were of God, but of men. And then He called to Him the crowd, who were always ready to listen to His teaching, and spoke to them as well as to His disciples

¹ § 82. St. Matt. xvi. 21—28 ; St. Mark viii. 31—38 ; St. Luke ix. 21—27.

about the necessity for every one who was to come after Him to deny himself and take up his cross daily and follow His example. In His service to lose a life was to save it, to save it was to lose it. What would it profit a man to gain the whole world, and harm or lose his soul? What could be given in exchange for the soul? The day of account was to come when the Son of Man would come in the glory of His Father with His Angels, and reward every one according to his works. Then any one who had been ashamed of Him in that sinful generation, of him would the Son of Man be ashamed. He ended the declaration by a promise that there were some of those there standing who should not taste death before they saw the Son of Man coming in His kingdom.

The promise was fulfilled a week after it had been made—so quick is our Lord in granting His blessings, slow as He is in inflicting judgments. He took Peter and James and John once more apart from the rest, and went up with them into a high mountain to pray.² If this mountain were Mount Tabor, our Lord must already have returned into Galilee. If, as many authors think, the description applies more accurately to Mount Hermon, the loftiest peak in that part of Syria, He was still not far from the spot where St. Peter's confession had been made. It was our Lord's custom to retire to the mountains at night to pray, and as it seems to have been at night that the great mystery of the Transfiguration took place, there could be no occasion for wonder on the part of the other Apostles or of the crowd at this withdrawal.

The marvellous display of the Transfiguration, of which the three Apostles were now made witnesses, had probably many reasons and effects which will only be made fully

² § 83. St. Matt. xvii. 1—13; St. Mark ix. 1—12; St. Luke ix. 28—36.

known when the blessed in heaven come to inherit that redemption and glorification of the body of which St. Paul speaks. It would be beyond our purpose here to endeavour to give even an epitome of what has been drawn out on this subject from Scripture and the Fathers by Catholic theologians. It is clear at least, both from the connection between the promise which this vision fulfilled and the preaching of the Cross, and from the subject of the conversation of our Lord with Moses and Elias, that the Transfiguration was intended to prepare the Apostles for the coming Passion of our Lord, by the sight of that glory of the body to which it was to lead. In this respect the analogy between the Transfiguration and the Baptism of our Lord is very striking. The circumstances of each indicate the ineffable blessings which are to flow to the soul and to the body respectively from our union with Him, Who in the one case founds the sacrament of our spiritual regeneration and in the other foreshows the glorious gifts which our bodies are to derive from His. The saints are in glory, as well as our Lord, for it is not for Himself, but for us, that the glory which He obtained by His Passion has been won. The Law and the Prophets and the Apostles, the Old and New Covenant, meet in this mystery around the Person of Jesus Christ, and, as in His Baptism, the Ever Blessed Trinity is manifested, the Father speaking from heaven of His Son, and the Holy Ghost represented in the cloud of light.

The three disciples were strictly charged by our Lord not to speak of the vision of the Transfiguration until after the Son of Man was risen from the dead. The idea of His Passion was so new to them that the kindred thought of His Resurrection was unintelligible, and they discussed among themselves what was its meaning. This question they did not venture to ask our Lord. But the vision of Elias in glory, as if his earthly

course and work were ended, brought to their minds the difficulty which arose from the traditional expectation that he was to come before the Messiah. Our Lord explained the question to them in a few words, confirming the common interpretation of the prophecy of Malachias as to the future coming of Elias, but adding that Elias, in another sense, had already come, that is, in the person of St. John Baptist, the preparer of the way of the Lord in His first advent, and that men had treated him according to their own wicked will.

At the foot of the mountain they found the nine Apostles, who had been left below, in a dispute with some scribes, and a great crowd around them.³ The crowd, on seeing our Lord approach, ran to Him in astonishment and fear. St. Mark's words seem almost to imply that something of the glory of the Transfiguration still lingered around His Sacred Person. He asked the subject of the dispute, and immediately the father of a poor possessed lad threw himself at our Lord's feet, and implored His aid for the deliverance of his child, whom the Apostles had in vain attempted to relieve. The scene is described with great fulness by St. Mark—our Lord questioning the father, the hasty importunity of the latter, the crowd running together to the spot, our Lord's charge to the dumb spirit, who left the lad, howling and tearing him as it were asunder as he went out, so that he fell as if dead. The Apostles had been hindered, our Lord told them, by their want of faith: but the devil was one of a class that would not ordinarily be expelled except by prayer and fasting.

We find no more mention henceforth of circuits of Galilee. Our Lord remained in that province for some time, certainly till the time of the feast of Tabernacles

³ § 84. St. Matt. xvii. 14—22; St. Mark ix. 13—31; St. Luke ix. 37—45.

in October.⁴ But His attention was chiefly given to His Apostles, on whom He was again and again impressing the truth of His future and approaching Passion. St. Mark tells us that He kept Himself hidden from the people at large, though the splendour of His miracles, which had become greater than ever of late—as it was but shortly before this that He had here fed the thousands in the desert, walked upon the waters, and raised the dead to life—continued to keep His name continually in the mouths of men. We have a single cluster of incidents belonging to His sojourn in Galilee, which are preserved to us by the earlier Evangelists.

On the return of our Lord and the Apostles to Capharnaum, St. Peter, who was connected with the place by his marriage, was asked by the collectors of the annual tax which each Jew paid to the Temple, whether our Lord paid that tax or not.⁵ This seems to imply that He had not hitherto paid it: perhaps He had been treated with deference as a prophet, and it had not been asked of Him. St. Peter came to our Lord, Who asked him whether the sons of kings paid tribute? but that there might be no scandal, He bade him go to the sea and fish. The first fish that he caught would have a stater in its mouth, and this was to pay the tax for them both.

Either this incident, in which St. Peter was put in the honourable position of companion to our Lord, or the preference shown to him and the two other Apostles at the time of the Transfiguration, or perhaps still more the great promise of the keys of the kingdom of heaven, which had been made to him as a return for his Confession of faith, became the ground of a question among

⁴ St. John vii. 1.

⁵ § 85. St. Matt. xvii. 23—26.

the Apostles themselves as to which was to be the greatest among them.⁶ They had been talking of it on the road, when apart from our Lord, and when they came to Him, full of the question, He answered them in a way that showed His knowledge of what had passed. Then He called a child, and set him in their midst, telling them that unless they were converted and became as little children they should not even enter into the kingdom of heaven. He went on to speak of the high dignity of children, of the blessing of helping them in His name, on the misery of scandalizing them, and of scandal in general. It was at this time that St. John told Him of the man who, not belonging to their company, had been casting out devils in His name, whom they had forbidden to do so. But our Lord said that he was not to be hindered, as no one that could cast out devils in His name could speak evil of Him or be against Him. To the same time and to the same kind of instruction—which was addressed, as it seems, to the Apostles in private, and may be considered as relating to the doctrine or counsels of perfection—are to be assigned several other specimens of our Lord's teaching at this time, which we find collected by St. Matthew, as to fraternal correction, as to the authority of the Church, and as to the duty of perfect and repeated forgiveness of all injuries. This last duty was enforced by the parable of the Unmerciful Servant, which concludes with a threat of severe justice on the part of God against all who fail in forgiving their brethren from their heart.⁷

It must have been during this short visit to Capharnaum that our Lord, as St. John tells us, was urged by some of His family who did not yet fully believe

⁶ §§ 86, 87. St. Matt. xviii. 1—14; St. Mark ix. 32—49; St. Luke ix. 46—50.

⁷ § 88. St. Matt. xviii. 15—35.

in Him to go up to Judæa and show Himself to the world. If, as seems likely, the Pasch which took place about the time of the feeding of the five thousand was the only Pasch since His Baptism from which our Lord absented Himself, it was natural that those who took an interest in His progress in fame and influence, without having penetrated the truth of His Divinity and of the spiritual character of His kingdom and work, should be desirous to see Him show Himself again in the Holy City, and on one of the occasions when it was usually crowded with pilgrims from all parts of the Holy Land, and even from distant countries. Such an occasion was now at hand, in the great feast of Tabernacles in October, and its approach suggested the advice which was given to our Lord, as St. John tells us, by His 'brethren.'⁸ Our Lord replied that His time was not yet come, that the world hated Him, though it did not hate them, and that He was not going up. After a few days, when His brethren had gone up with the rest of the Galileans, He went up in a way that attracted no observation. Meanwhile, men were speaking of Him at Jerusalem. They expected Him, but He was not there. Opinions differed as to His character. Some thought Him a good man. To others He was a seducer of the people. No one felt at liberty to speak freely about Him, as the hostility of the priests was well known. If we put together these indications of opinion, by the side of the answer given by the Apostles when our Lord asked them, Who men said that He was? we get a range of different estimations, none of them rising to the height of a full faith.

We must pass in this place very rapidly over the events of this feast of Tabernacles as they related to

⁸ § 89. St. John vii. 2—13.

our Lord, although we have more told us about them than about the incidents of any other festival mentioned in the Gospel history, excepting the last Pasch at which our Lord suffered. In the midst of the feast, which lasted a week, He made His appearance suddenly in the Temple, and taught the people with His usual authority.⁹ We are not told that He had done this before, even at the Pasch when He had cleansed the Temple for the first time. At that time He had wrought many miracles, now He taught with authority, though there is no record of miracles. St. John does not tell us the heads of our Lord's teaching, and from this we may conclude that it ranged on the ordinary subjects, which formed the staple of what we may call His uncontroversial instructions. But the Evangelist notices the occasions on which His teaching brought Him more or less into collision with the Jewish authorities.

First of all an objection was made to Him which might have been expected in the place which was the seat of the legitimate authority and of the ordinary training of all those who were to be teachers to the holy people. At Nazareth the objection to our Lord was that He was the carpenter's son. At Jerusalem it was that He taught without having learnt. He had never been a scholar there: how could He become a teacher? Our Lord's answer is given by St. John. He taught because He was sent, and His doctrine was His Who sent Him. He had a higher mission than any that could be conferred in the schools of Jerusalem. Moreover, His doctrine was such that it would approve itself to the conscience of any one who was really desirous of doing the will of God. He went on to touch the root of the evil in those who were opposing Him. They sought their own glory, not the glory of God. If they had

⁹ § 90. St. John vii. 14—36.

sought God's glory, they would not have been found in opposition to One Who came from God. Our Lord went on to refer to the occasion which had given rise to their open hostility to Himself. This was the miracle on the impotent man at the Probatic Pool, a year and a half before, which had been wrought by Him on the Sabbath. Our Lord's words now seem to take up the argument with which at that time He had broken off. He had told them that Moses would condemn them, and now He explains the witness against them contained in the Mosaic Law. Circumcision, which was even older than Moses, was a part of that law, and this painful rite was administered without any scruple on the Sabbath. Moses must have been aware that a Sabbath might frequently occur on the day of the circumcision of a child. By making no provision for the adjournment or anticipation of the rite in such a case, he very plainly declared that the necessity of administering it was to supersede the obligation of the Sabbatical rest. If this was so, how could it be reasonable to find fault with our Lord for making a man whole on the Sabbath?

Another incident mentioned by St. John shows us a second head of the difficulties which were felt about our Lord's Passion. His open, authoritative teaching here, as always, astonished the multitude and kept His more bitter enemies in awe. This was a matter of surprise. 'Is not this He Whom they seek to kill?' The evil purposes of the rulers were well enough divined by the people. They would not themselves as yet have said openly that they wished to put Him to death, but others understood them perfectly. 'Behold, He speaketh openly, and they say nothing to Him! Have the rulers truly come to know that this is Christ? But we know this Man, whence He is. When Christ cometh no one knoweth whence He is.' It seems that there were some

traditions among the Jews about the coming of the Messiah from an unknown place, after His first appearance at Bethlehem—traditions which may have been founded on that series of prophecies to which St. Matthew refers when he explains that their true fulfilment was in our Lord's long sojourn in Nazareth. We see some traces of the same thought in the question of the Nazarenes, when they implied that because they knew our Lord's father, mother, brethren, and sisters, He could not be the Messiah. The answer which our Lord made to this objection in the Temple is contained in the words recorded by St. John: 'You know me, and you know whence I am! And I am not come of Myself, but He is true Who hath sent Me, Whom you know not. I know Him, because I am from Him, and He hath sent Me!' So continually did our Lord refer to His Father, and to His own Mission from His Father.

The result of this teaching in the Temple is thus summed up by St. John. The rulers were trying to lay hands on Him, but they could not, for the divine reason that His hour was not yet come. On the other hand, His miracles made many of the people believe in Him. It seemed to them that when the Messiah came, He could not do more miracles than our Lord. This progress of conversion among the people moved the authorities to send some officers to apprehend Him.

Meanwhile, our Lord continued teaching on various points, which suggested questions to His hearers. His time with them was short, and then He would go to Him Who sent Him. They would seek Him and not be able to find Him, or to go where He was. Where was this? Was He to go into the Gentile countries, where so many of the Jews were already dispersed? The idea of His Divine Nature and Mission, and of His return to His Father, of which our Lord's mind and

heart were full, could not occur to them. On the last and great day of the feast there was a solemn ceremony of fetching water from the fountain of Siloe and pouring it out of a golden vessel upon the altar.¹⁰ The ceremony seems to have been partly a commemoration of the miraculous water which had been supplied to the Israelites in the wilderness, partly a figure of the future outpouring of the Holy Ghost which was to be the fruit of the sacrifice of the Messiah upon the altar of the Cross. Our Lord, Whose habit it was to turn the incidents and objects before the eyes of His hearers into matter of spiritual instruction, cried out on this occasion that if any one was athirst, he should come to Him and drink, that to those who believed in Him should be fulfilled the prophecy of Isaias,¹¹ in which, as St. John explains, the living waters of the Holy Ghost had been promised, which were to be given after our Lord's ascent to glory. All this only increased the differences of opinion among the people concerning Him, as Simeon had prophesied to our Blessed Lady that the thoughts out of many hearts should be revealed. To some He was the Christ. But then, was Christ to come from Galilee? Surely the Scriptures fixed His birth at Bethlehem.

The attempt to arrest Him failed. The officers went back to the Chief Priests who had sent them, saying that 'no man ever spake as this Man.' The priests angrily asked them whether they also were seduced? Had any of the rulers believed in Him? 'The people knew not the Law, and were cursed.' One voice was raised for Him—that of Nicodemus, who had so long before come to Him at night. He pleaded that our Lord had never been heard in His own behalf. 'Does our Law judge

¹⁰ § 91. St. John vii. 37—53; viii. 1.

¹¹ Isaias lvii. 11.

any man, unless it first have heard of him, and taken cognizance of what he does?' This objection seems to have made the assembly break up without any decision; but they reproached him nevertheless, asking if he were a Galilæan, and bidding him look in the Scriptures, where he would find that no prophet came from Galilee. The evening was now come, as it seems, and the Sanhedrin dispersed, 'each to his own house,' our Lord retiring at the same time to the Mount of Olives, either to spend the night in prayer, or to pass the night in the friendly home at Bethany, where Lazarus, Martha, and Mary Magdalene loved to entertain Him.

The feast of Tabernacles was a feast of great rejoicing, and many of the people spent a part of the night in revelry, and slept in tents or booths that were pitched in the country outside the walls of the city. This custom must have given occasion to unusual licence of manners, though we have but too many proofs to convince us that even among the priests of the altar, and much more among the people at large, the greatest laxity was prevalent at all times. It is not surprising that when our Lord returned to the Temple very early in the morning before the sun had risen, the priests should have brought to Him a woman who had been caught in the very act of adultery.¹² It was the custom, it seems, to consult some learned rabbi on such occasions, perhaps for the simple purpose of obtaining from him a formal declaration of the law; but their object in asking our Lord was insidious, as was also the form in which their question was put. They stated what Moses had commanded as to the stoning of even a betrothed woman who had been guilty of adultery, and yet they asked our Lord what He said, as if to put Him in opposition to Moses. Our Lord's well known compassionateness and

¹² § 92. St. John viii. 2—11.

love for sinners made them expect that He would absolve the guilty person, and then they would have an opportunity of charging Him with disregard to the Law of Moses. Our Lord's prudence and charity ended the matter, to their great confusion and perhaps to the lasting compunction of many of them. He gave them no answer, but stooped down and wrote on the ground. Some have seen in this simple action a reference to the law of the 'bitter waters' of jealousy,¹³ according to which the priest was to take some of the dust of the sanctuary and mix it with the water which the suspected woman was to drink. This seems uncertain. But when our Lord raised Himself up, and bade that one among them who was without sin, cast the first stone at her, they felt themselves in the presence of a Judge Who could read the heart, and were touched with compunction at the moral wrong which was involved in their own insisting on the punishment of one who differed from themselves, not in guilt, but in the accident that her guilt had been discovered. And then when all had slunk out, from the eldest to the youngest, He turned to her in His ineffable tenderness and purity, and bade her go and sin no more.

This incident is placed by St. John immediately before our Lord's declaration that He was the light of the world.¹⁴ This declaration may have been occasioned, as some have supposed, by the burst of light which followed on the rising of the sun over the Mount of Olives, as we have been expressly told that the woman taken in adultery was brought to our Lord while it was yet dusk. There was also a ceremony at the end of the feast of Tabernacles, of which an illumination of the Temple formed a part. St. John relates our Lord's words in this

¹³ Numb. v. 17—23.

¹⁴ § 93. St. John viii. 12—20.

instance, as in so many others, in order to add the cavils of the priests and the answers which our Lord made to them, answers which in all cases included a reference to His Eternal Father and an assertion of dignity or authority on His own part. Thus, on this occasion, His authority was questioned because He bare witness to Himself. After speaking of His own truthfulness and authority, He added a citation of their own law, in which it was laid down that the testimony of two men was true, whereas He had the witness of the Father as well as His own. Again they asked Him Who was His Father, and He answered that they knew neither His Father nor Himself. The next occasion of dispute which St. John mentions came from our Lord's repetition of His assertion about His going away and their inability to find Him, and that they should die in their sins.¹⁵ They asked Him then Who He was, and He answered in a manner which they did not understand, again speaking of His Father, Who had sent Him and given Him a certain message to deliver. After this, He spoke figuratively of His Passion, as the 'lifting up' of the Son of Man, using the same expression, in reference to the brazen serpent in the wilderness which He had employed in His discourse to Nicodemus. Many even of those whom St. John speaks of as Jews, that is, inhabitants of Jerusalem, believed in Him. An expression which He used to them, as to the freedom which the truth would give them, seems to have touched a point on which they were very sensitive. They had lost all political and national independence, and, what was far worse, they were the slaves of sin and passion, and perhaps for that very reason they fired up when they heard freedom spoken of as a boon which they were to receive. 'We are the seed of Abraham, and have never

¹⁵ § 94. St. John viii. 21—59.

been in bondage to any man. How sayest Thou, ye shall be free?' Our Lord explained to them that sinners were the slaves of sin, that the only true freedom must come from the imparting to them by the Son of God of that filiation which was His own by right. Children of Abraham they might be, and yet they sought to slay Him! If they were Abraham's children, let them do the works of Abraham. Their true father was not Abraham, nor God, as they said, but the devil, who was a murderer from the beginning as well as a liar.

Thus did the disputation go on, each successive phase bringing out more strongly the malice of our Lord's enemies, who were goaded into fury as He probed them with charge after charge, and met their insults or snares by calm assertion of His own majesty. There is a character about these disputations as they are recorded by St. John which places them in a class by themselves among the sayings and teachings of our Lord, and renders them in some respects more difficult and in others more instructive than any others. We shall endeavour in the proper place to draw out more fully their teaching, and, as far as it can be traced, the connection which links them into one body of doctrine. Here it is enough to remark on the contrast which they present either to such teaching as that of the Sermons on the Mount and on the Plain, or the Counsels of Perfection as given a little later on by St. Matthew and the other Evangelists, or to the outpourings of love and revelations concerning Himself and the Father which are found in the long discourse to the Apostles after the institution of the Blessed Sacrament, which St. John relates in its proper place. In the disputation before us, especially when in answer to the reproach, 'Thou art not yet fifty years old, and hast Thou seen Abraham?' He answered, 'Before Abraham was, I am,' our Lord

seems to have as nearly asserted in open words His own Eternal Godhead as on any other occasion of which we have an account. The words are more plain than even those in which He told the Samaritan woman that He was the Messias, inasmuch as the common notion of the Messias may not always have risen to the level of a belief in His Divinity. Our Lord seems also to have acted on a principle of Christian prudence, as well as of due regard to His own majesty, in dealing in the plainest and severest language with these proud and overbearing men, who would not have been disarmed by humility, but only provoked to a further measure of haughtiness. And yet when, after the words of which we have last spoken, they took up stones to cast at Him as a blasphemer, He did not use His Divine power or vindicate the dignity of His Human Nature as united to a Divine Person, by calling fire from heaven on them or summoning legions of angels to His assistance, but quietly hid Himself from them, and went out of the Temple.

‘As He passed by, He saw a man who was blind from his birth.’¹⁶ He chose this very time, when His adversaries were so infuriated against Him, for another great work of mercy which was also a miracle of the highest and most rare class, and was a distinct challenge to the priests, inasmuch as it was wrought on the Sabbath day. When the Apostles asked Him whether the man himself had sinned or his parents, that he was born blind, our Lord answered that it was in order that the works of God might be manifested in him. He spat on the ground, made clay of His spittle, and after placing it on his eyes, sent the man to wash in the pool of Siloe, the very name of which revealed the sending of the Son of God in the flesh for the healing of all human dark-

¹⁶ § 95. St. John ix. 1—41.

ness, misery, and guilt. The man was immediately healed, and the miracle was too great and too conspicuous not to reach the ears of the chief priests. They were confounded at the overwhelming evidence of the sign which our Lord had thus given them, but instead of submitting their own minds to the truth which it forced on them, they questioned and cavilled, and examined the man and his parents in a way which only served to make the truth of the miracle more evident than before. The great importance of this miracle in the Gospel history, however, seems to be connected with the strong measure of ecclesiastical authority which it elicited from the Sanhedrin. It had already been determined that any one who acknowledged our Lord to be the Christ should be excommunicated, and now this severe punishment was enforced in the case of the man who had been born blind. Our Lord then sought him out, and asked him whether he believed in the Son of God, revealed Himself to him as such, and received his profession of faith and adoration. Thus this poor man became the first confessor of the faith in our Lord, in the strict sense of the name.

The expulsion of this man from the synagogue may perhaps have suggested some of the thoughts which are contained in the wonderful discourse of our Lord which St. John places immediately after this incident.¹⁷ In this discourse our Lord combines the two images of the door into the sheepfold, and of the Good Shepherd. The parable itself may have been suggested by the sight of some sheep led into the Temple by their shepherd, whose voice they followed, as is common in those countries, and to whom the doorkeeper opened the part of the Temple in which the victims for the sacrifices were lodged. Our Lord speaks of Himself as the door,

¹⁷ § 96. St. John x. 1—21.

through Whom alone there was lawful access to the true fold. He is also the Shepherd, Whose voice alone the sheep will follow. There had been and were to be others, who had not entered and were not to enter by the door, whose real aim had been, not the life of the sheep, but to despoil and slay them. These were mercenaries, who would flee when the wolf came upon the fold, but the Good Shepherd is our Lord Himself, and He, instead of fleeing, will give His life for the sheep. Immediately on the thought of the sacrifice which He was to accomplish follows that of the fruit which was to be gained thereby—the many other sheep which were not of the fold of Israel, but which were to belong to Him as the Shepherd and lover of all souls, whom He was to bring home by means of that preaching of His Apostles and of His Church which was to be in truth His own voice, so that there would be one fold and one Shepherd. Our Lord ended by speaking of the sacrifice of His Life as voluntary, at the same time that it was a commandment which He had received from His Father.

This famous discourse on the Good Shepherd is the last incident mentioned by St. John in his account of our Lord's presence in Jerusalem for this feast of Tabernacles, the last in the course of His Ministry. Before the autumn came round again, the Passion was to take place, our Lord was to rise again from the dead and ascend into heaven, and the Church was to begin her work in the world under the guidance and with the power of the Holy Ghost at the day of Pentecost. It is easy to see that in His demeanour towards the priests at Jerusalem and His manner of dealing with their open hostility, our Lord had now assumed a position quite different from that which He had maintained during the previous year. His very presence in the city at the time

when it was thronged with pilgrims from all parts was a sort of challenge to them, and His whole line of conduct showed a disregard of any danger that might be feared from them. In the eyes of the people, the breach between them and Him must already have seemed decided, especially after the excommunication which had been publicly enforced in the case of the man whom He had cured who had been born blind. What our Lord had in view as to the future was clear enough to His Apostles, if they understood in any measure the repeated predictions of His Passion which He now made to them in private, predictions which seem to have become more and more minute in detail as time went on. That they did not understand them at all fully is clear from the statements of the Evangelists. At the same time, as we have seen, the doctrine of the Cross as necessary for those who would follow our Lord, was preached not to the Apostles only, but to all the multitude of His followers. We have now to see what can be gathered as to other features of our Lord's history during the period of five or six months which was to intervene between this feast of Tabernacles and the Pasch at which our Lord was to suffer.

We learn from the two first Evangelists that at some time which is not fixed by them, but which was subsequent to the Transfiguration and to the remaining incidents which we have had to relate before the feast of Tabernacles, our Lord finally left Galilee and passed for a time beyond the Jordan into Peræa, before His last ascent to Jerusalem for the Pasch. We may infer also from St. Peter's address to Cornelius and his friends at Cæsarea in Judæa, an address which was delivered within a few years, at the most, after our Lord's Ascension,¹⁸ that He had preached throughout all Judæa, that this

¹⁸ Acts x. 37, seq.

preaching had been subsequent to and distinct from His preaching in Galilee, that He went about doing good, and healing all that were oppressed by the devil. St. Peter then speaks of himself and the other Apostles as having witnessed all that our Lord did in the land of Judæa and Jerusalem, and he speaks, moreover, of the whole as well known to the audience whom he was addressing. We have here a perfectly accidental piece of evidence to this truth, which might have been forgotten if we had no record of our Lord's life except such as are contained in the Gospels of St. Matthew and St. Mark, that our Lord spent a considerable time during His Ministry in preaching in the country parts of Judæa as well as in Galilee and in Peræa. The language of St. Peter, moreover, excludes the hypothesis that this preaching of our Lord took place before what is ordinarily given as the starting point of His Ministry, that is, His return into Galilee about the time when St. Baptist was cast into prison. If, therefore, there were nothing in the Gospels to contradict such an hypothesis, we should have good reason for thinking that at some period during the last half year of our Lord's Ministry He was occupied in evangelizing the country parts of Judæa, as He had before devoted so much time to preaching in the same manner throughout Galilee, although we should be obliged to confess that St. Matthew and St. Mark, at least, have left this part of His Public Life without record, on account of the rule which they have so strictly followed of confining themselves to incidents which took place in Galilee up to the point of the history at which they are preparing to speak of our Lord's Passion. Nor would the Gospel of St. John help us very much as to the Judæan preaching of our Lord, although a very large part of his Gospel is occupied with incidents and discourses in Jerusalem itself and in its immediate neigh-

bourhood. For St. John confines himself almost entirely to the city itself, to our Lord's presence there at certain festivals, and to the disputations with His enemies, which are very different in kind from His ordinary instruction to the people.

It seems to have been one of the chief secondary objects of St. Luke in composing his Gospel to fill up for us the gap which it may almost be said that the previous Evangelists had been obliged to leave. He fills it up in his own severely modest manner, without any remark which draws our attention to the omissions of the earlier Gospel or his own office in supplying them. If we take away from his Gospel all that precedes the Public Ministry of our Lord, and all that relates to the Passion and Resurrection, we find that of the remainder barely a quarter of the whole is occupied with the Galilæan teaching on which St. Matthew and St. Mark have dwelt so fully. But more than half the chapters which St. Luke devotes to the Ministry of our Lord are taken up with the period on which we are now about to enter, a period of which, as has already been said, the earlier Evangelists say hardly anything. This, of course, is not enough of itself to fix the scene of our Lord's labours in any particular spot or part of the Holy Land. It is also true that St. Luke, who was writing mainly for Churches at a distance from the scene of our Lord's labours, gives very few positive indications of place, except those very important hints which are contained in the local features of the actions or discourses which he relates. These last, however, are amply sufficient to show that in this part of the Gospel, which begins near the end of our ninth chapter, and continues till the end of the eighteenth, St. Luke is describing almost exclusively what took place in Judæa rather than in Galilee. Indications of this kind are justly allowed to have very great weight in settling

such a question as that before us, especially when they are uniform and when they recur continually throughout a considerable part of a work such as that of the Evangelist.

A partial enumeration of the proofs of this kind in favour of the supposition of which we speak is given elsewhere, and would be out of place in the present chapter. But we may fairly take it for granted in the narrative which has now to be drawn out, that the scene of almost all that is contained in this part of St. Luke's Gospel took place in Judæa, in the interval between the feast of Tabernacles, of which we have last been speaking, and the Passion of our Lord. This period is, indeed, broken by our Lord's presence in Jerusalem itself for at least one other festival, that of the Dedication of the Temple in the winter. It is also broken, as can be gathered from the language of St. Luke himself, by a visit to Galilee. It also embraces the preaching or sojourning of our Lord in Peræa, of which St. Matthew and St. Mark tell us, which may have occupied some little space of time. Near the close of this period, also, took place the greatest of His miracles, the raising of Lazarus, and one or two short retirements of our Lord to spots not far distant from Jerusalem. But our Lord's main occupation during these last six months of His Life seems to have been the active evangelizing of Judæa almost in the same manner as that which He had used in Galilee. Thus, at the time when He was instructing His own chosen Apostles privately in order to prepare them for the great trial of His Passion, and while He was also, as occasion required, arguing with and over-awing His declared enemies at Jerusalem, our Lord was still pursuing that course of preaching to the people, going about from place to place, bringing the Gospel home to one population after another, which was the main characteristic of His active Life.

It is natural to suppose that the chief features of this part of the Ministry of our Lord would be in Judæa much the same as in Galilee. There are, however, some points to be noted which may seem to qualify this general statement. The miracles of this time, as it is related to us by St. Luke, are comparatively few. This, however, does not of necessity imply that our Lord was less profuse in those works of mercy than He had before been. It must be remembered that the materials of which this part of St. Luke's Gospel are composed were probably gathered by him on the spot many years after the time of our Lord's Preaching. Again, it seems evident that his main object is the doctrine rather than the actions of our Lord. The whole of this portion of the Gospel is eminently didactic. There are few names of places or persons—even, as it appears, a visit to the familiar village of Bethany is mentioned without its name. The miracles which St. Luke recites are just those which are required for the illustration of the history, such as miracles wrought on the Sabbath day in the face of our Lord's opponents, and the healing of the ten lepers, which drew from Him the complaint about the ingratitude of the nine. We may suppose that as to miracles which were simple acts of mercy, our Lord was now what He ever had been, but that it was not so much to St. Luke's purpose to insist on them. Another characteristic of this period is the mixture of direct instruction with parables, although these seem now to have become our Lord's favourite form of instruction. The same objections and cavils as to the breaking of the Sabbath, the same black calumnies as to the league with Beelzebub in order to cast out devils, meet us here as in the Galilæan preaching, and are met by our Lord with the same kind of answer. At the very outset of the history in St. Luke

we have the mission of the seventy-two disciples, which answers to the mission of the Apostles two and two, in Galilee. The charge given to the seventy-two is an echo of the charge given to the Apostles, and their return rejoicing over the power which they had exercised even over the devils in His name, was the occasion to our Lord of an offering of thanks to His Father which resembles that which is recorded by St. Matthew at an earlier date. As might be expected in the part of the country which was more immediately dependent on Jerusalem as its capital, we find Pharisees and lawyers meeting our Lord almost everywhere, whereas in Galilee they seem to have been sent down from Jerusalem for the express purpose of watching Him and waylaying Him when He returned to the places at which He had what might be called a home. There is no vestige of any city that is called His own in this part of the Ministry. There is less of continuity about the incidents and discourses, which do not follow one on another in the way which marks those which come to us, as it were, fresh from the memory of those who watched every footstep of our Lord's career. The tone even of the ordinary moral teaching seems also to be somewhat more severe and full of warning than the first teaching in Galilee. The order in which the several points of teaching are arranged by St. Luke may follow the order of ideas in his own mind, but he is seldom likely to have inverted the order of time. But this part of the Gospel reads more like a cluster of anecdotes than any other.

These remarks may serve to enable us to understand what kind of narrative it is that St. Luke here gives us. It is a collection of beautiful sayings and teachings of our Lord, all belonging to the same period and, most of them, to one particular portion of the Holy Land,

that is, Judæa properly so called. It was for the first time that our Lord was preaching there, in the manner in which He had already preached in Galilee. His time was very short, for He had to finish His course before the next Pasch. This explains the resemblance of the anecdotes which here meet us to those which we have already had to record in the Galilæan preaching, as well as the measures which He took at the very outset. St. Luke tells us that the days of His assumption were being accomplished, and He set His face as if to go to Jerusalem.¹⁹ He sent messengers before Him to prepare the people to receive Him. A Samaritan city refused them welcome, and St. James and St. John proposed to call down fire from heaven as Elias had done. Our Lord told them that such was not the spirit of the Gospel. He then sent as many as seventy-two disciples in pairs to the places which He meant to visit.²⁰ Thus in thirty-six towns at once preparation was made for our Lord by the preaching of these missionaries, who had the power of miracles given them, and found themselves able to cast out devils in His name. If the pairs of envoys passed on from one city or town to another, it would have taken but a short time to go through Judæa, and our Lord when He arrived would find the population prepared to believe in Him. The sending of the seventy-two gives occasion to our Lord to repeat to some extent the charge which He gave to the Apostles, as well as His denunciations of woe on the Galilæan cities which had been so highly favoured as the scenes of His earlier preaching. In the same way the return of the seventy-two draws from Him the warning against rejoicing in any gifts which are not those of sanctifying grace, and a thanksgiving to His Father for having

¹⁹ § 97. St. Luke ix. 51—62.

²⁰ § 98. St. Luke x. 1—16.

revealed the truths of His kingdom to little ones.²¹ He told His disciples, in words which He had before used at the time of His first teaching by parables, that they saw and heard many things which prophets and kings had desired to see and hear, but had not been able.

St. Luke then gives us the parable of the Good Samaritan, which was occasioned by the question of the lawyer as to the great commandment of the Law,²² and the anecdote of our Lord's visit to Bethany, the village of Martha and Mary, when He defended the blessed Magdalene, as having chosen the best part, against the complaints of her sister.²³ Then we have a shorter form of the Lord's Prayer given, at the request of some who asked our Lord to teach them 'as John also taught his disciples,' and the instruction as to perseverance and confidence in prayer which our Lord subjoined.²⁴ St. Luke's next anecdote is that of the cure of a demoniac who was dumb, which gives occasion to a renewal of the old calumny about Beelzebub, and our Lord's answer to the same effect as before.²⁵ It was while He was speaking of the unclean spirit which had been cast out returning with seven others worse than himself, that a woman raised her voice in the crowd and spoke of the blessedness of the womb which bare Him and of the breasts which gave Him suck. Our Lord added now some other heads of instruction, as to the sign which should be given to that generation, its condemnation by the Queen of the South and the men of Ninive, and the blessedness of a pure and simple intention. We have then the severe rebuke addressed by our Lord to the Pharisees and lawyers, occasioned by the criticism of

²¹ § 99. St. Luke x. 17—24.

²² § 100. St. Luke x. 25—37.

²³ § 101. St. Luke x. 38—42.

²⁴ § 102. St. Luke xi. 1—13.

²⁵ § 103. St. Luke xi. 14—36.

the Pharisee who had invited Him to dine and had observed that He had not washed first.²⁶ It appears to be St. Luke's desire to draw our attention to this as a point of time after which our Lord was more vexatiously and continually plied with questions by the Pharisees and scribes. Soon after this, our Lord again repeated the warning to the Apostles about the leaven of the Pharisees, which was hypocrisy.²⁷ His object seems to have been to guard them against any assumption of piety or devotion which was not real, in the presence of the immense crowds which now thronged to hear Him, and who were ready enough to pay extraordinary deference to those whom they saw to be so intimately connected with Him. He added another warning of the same kind against the fear of those who could kill the body only, and an exhortation to great confidence in God when they were under persecution, a confidence which they were to show, when taken before magistrates and scribes, by not meditating beforehand on the answers which they were to give.

We now find ourselves in what is an almost continuous flow of instructions of our Lord's, in the arrangement of which St. Luke is evidently guided chiefly by the consideration of the lessons which they convey. A man comes to our Lord to ask Him to interfere in a question between himself and his brother as to an inheritance.²⁸ Our Lord refuses, and takes occasion to give a number of instructions on the subject of avarice and worldly cares. He goes on to add many more on the necessity of vigilance,²⁹ on the responsibility of those who are set over others, on the fire which He is come to cast upon the earth, and on the divisions which will follow on the

²⁶ § 104. St. Luke xi. 37—54.

²⁷ § 105. St. Luke xii. 1—12.

²⁸ § 106. St. Luke xii. 13—34.

²⁹ § 107. St. Luke xii. 35—59.

preaching of the Gospel. He is told, perhaps to warn Him against the danger He might, as a Galilæan, incur at the hands of Pilate, of the cruel massacre of some Galilæans in the Temple by the Roman soldiers,³⁰ and He takes occasion to warn His hearers that the same sudden fate might fall on them, and to deliver the parable of the fig-tree. As we have already had to mention an instance in this Judæan teaching of the objection made to Him on the score of His alleged alliance with Beelzebub, as also of a cavil on account of His eating with unwashed hands, so we find that St. Luke mentions an instance of the third ground of accusation used by His enemies in the case of the miracle wrought on the woman who had a spirit of infirmity for eighteen years, a miracle wrought on the Sabbath in the synagogue.³¹ Once in the course of His journey through the towns and villages towards Jerusalem, He was asked whether those who should be saved were few, and He answered by the lesson about striving to enter in by the narrow gate, the difficulty of salvation, and the rejection which awaited many who would presume on their external privileges.³² He is warned against Herod—this seems to have been in Peræa—as He had been warned against Pilate, and He answers that a prophet cannot perish out of Jerusalem. Another instance of a cure on the Sabbath, in the house of a Pharisee who had invited Him to dine, is then given.³³ Then follow lessons about taking the lowest place, about inviting those who cannot repay us in kind, and the great parable of the Supper and the guests who made excuse.³⁴ We are then told how, when multitudes followed Him, a sure sign that this was in the

³⁰ § 108. St. Luke xiii. 1—9.

³¹ § 109. St. Luke xiii. 10—21.

³² § 110. St. Luke xiii. 22—35.

³³ § 111. St. Luke xiv. 1—14.

³⁴ § 112. St. Luke xiv. 15—24.

midst of a missionary circuit, He turned to them and spoke of the severe conditions which were necessary to those who would be His disciples.³⁵ Publicans and sinners came to listen to Him, to the offence of the Pharisees, and then we have the three parables of the lost sheep, the lost groat, and the prodigal son.³⁶ The Pharisees were not only hypocritical and censorious, but also addicted to one of the worst forms of evil in religious persons, the vice of avarice. St. Luke inserts the two parables, or stories, of the unjust steward and the rich man and Lazarus, which were addressed to them.³⁷ The scandal taken by the Pharisees may perhaps have suggested the instructions which follow, on the danger of scandal, the necessity of entire forgiveness of injuries, and of faith.³⁸ The anecdote of the ten lepers teaches the lesson of the duty of thankfulness.³⁹ The remainder of the lessons contained in this part of St. Luke, before he rejoins, so to say, the two earlier Evangelists in their account of the teaching in Peræa, is of the same character. Our Lord is asked about the coming of the kingdom of God, and He replies that it is within us, and adds warnings against possible delusions as to His own future coming.⁴⁰ Those days are to be like the days of Noe and the days of Lot. This series of instructions is closed by two parables or histories on the subject of prayer.⁴¹ The first is that of the importunate widow and the unjust judge, and teaches us the value of perseverance and instancy in prayer. The second is that of the Pharisee and the publican in the Temple, and conveys the lesson of humility.

³⁵ § 113. St. Luke xiv. 25—35.

³⁶ § 114. St. Luke xv. 1—32.

³⁷ §§ 115, 116. St. Luke xvi. 1—31.

³⁸ § 117. St. Luke xvii. 1—10.

³⁹ § 118. St. Luke xvii. 11—19.

⁴⁰ § 122. St. Luke xvii. 20—37.

⁴¹ § 123. St. Luke xviii. 1—14.

The reader of this part of St. Luke's Gospel will observe, as has been said, that there are here and there indications of place, as when our Lord is said to be on His way to Jerusalem, or passing through the midst or along the confines of Samaria and Galilee. We cannot be certain, however, that St. Luke means to speak in each case of a distinct journey. If the materials for this part of his Gospel were collected in the way which has been supposed, and if the main object of the Evangelist is to give us a general account of our Lord's teaching at this time, rather than to trace His footsteps from place to place, day after day or week after week, it is enough to suppose that all that he has here related took place on the journey towards Jerusalem, or in our Lord's subsequent circuits in Judæa and Peræa. It is not necessary even that we should consider that He returned more than once to Galilee after the feast of Tabernacles, of which St. John has told us so much. In the same way it is quite uncertain at what point of the narrative of St. Luke we are to insert the very important addition made to it by St. John, of which we are now to speak. The time of the year is fixed in December by St. John, who, pursuing his plan of adding to the history, as it had been left by St. Luke, the incidents which occurred in Jerusalem itself and the immediate neighbourhood of that city, informs us how our Lord was present at the feast of the Dedication of the Temple.⁴² This was a festival instituted by Judas Machabeus, which commemorated the purification of the Temple after its profanation by Antiochus. It was not one of the great feasts of obligation, nor was it necessary that it should be celebrated in Jerusalem alone; but it was a time when there would naturally be a large gathering of people, and our Lord, Who now rather courted than avoided publicity, went up once more to confront His enemies.

⁴² § 119. St. John x. 22—42.

The tone of the narrative is changed at once when we find our Lord at Jerusalem. Elsewhere, no doubt, there were difficulties, cavils, and opposition; but from the priests in the Temple He met with nothing but relentless enmity. On this occasion He was walking in the famous porch which was still called after Solomon. It looked eastwards, to the Valley of Jehoshaphat and the Mount of Olives, and was said to have been built of materials which had formed part of the first Temple. The priests came round Him, and urged Him to tell them plainly whether He was the Christ. And if He had told them plainly, they would have done at once what they did at the end of the conversation as it is reported for us by St. John. That is, they would have taken up stones to stone Him as a blasphemer. Our Lord told them that they did not believe Him when He spoke to them. But they had the evidence of His miracles. If they did not believe Him it was not for want of grounds of belief, but on account of their own evil dispositions. They were not of His sheep. No one could snatch His sheep, whom His Father had given Him, out of His hand. His Father was greater than all, no one could take anything out of His hand. He and His Father were One. They understood this as blasphemy, and again took up stones. They avowed that they did it because He made Himself God. He answered by reminding them that even the prophets and those to 'whom the word of God came,'⁴³ were called gods in Sacred Scripture, and again appealed to His works. Their attempts to seize Him were vain, 'He passed out of their hands.' After the feast He retired beyond Jordan—as perhaps He had come from Peræa—to the place where St. John had begun his baptism, and a crowd of disciples gathered round Him.

It was during His withdrawal from Jerusalem and

⁴³ Psalm lxxxi. 6.

Judæa that the death of our Lord's much-loved friend Lazarus took place.⁴⁴ His sisters sent to our Lord while he was yet ill, simply telling Him of his illness. Our Lord replied that his sickness was not unto death, but that the Son of God might be glorified thereby. He remained two days where He was without moving. The Sabbath probably intervened. After the two days, He proposed to go back into Judæa, His disciples remonstrating on account of the danger to which He would expose Himself. Then He told them that Lazarus slept, and that He was going to awaken him. They understood the words of natural sleep. Then He told them that Lazarus was dead, and that He was glad for their sakes that He had not been on the spot, because their faith was now to receive a great confirmation and increase. Thomas, in his loving devotion to our Lord, cried out, 'Let us also go and die with Him!'

Lazarus had been four days dead when our Lord reached Bethany. First Martha and then Mary Magdalene came to Him as soon as they knew of His approach. From Martha He drew forth a distinct profession of faith in His Divinity, while Mary's tears moved Him to weep. He bade them lead Him to the sepulchre, and then, after again strengthening Martha's faith by ~~her~~ reminding her of His promise that if she believed, she should see the glory of God—a promise conveyed in the message which He had sent them when they first informed Him of the illness of Lazarus—He called the dead man, who had been four days in the grave, forth to life, and bade His disciples loosen the bonds and cloths in which he was wrapped.

The immediate effect of this great miracle, by far the most important of all that our Lord had wrought in Judæa, was twofold. It won the full faith of many to

⁴⁴ § 120. St. John xi. 1—44.

our Lord, on the other hand, it drove His enemies to desperation. The priests and Pharisees met in council, and tradition still points out the spot on which this Evil Counsel was taken.⁴⁵ Our Lord's miracles were too patent. All would believe in Him, and then the Romans would come, and take away their place and nation. Then it was that Caiaphas made his unwitting prophecy, that it was expedient that one man should die for the sake of the nation, and it was determined that our Lord should be put to death. After this, as St. John tells us, He withdrew from any public appearance in Judæa, and went for a time to Ephrem, a place on the confines of the 'desert,' of which we have heard so much in the history of St. John Baptist.

We cannot fix with any certainty the date of the raising of Lazarus, nor, in consequence, the interval of time which ensued between that miracle and our Lord's last approach to Jerusalem. If, as seems likely, Lazarus was raised from the dead not long after the feast of the Dedication, we have still a period of two or three months to account for before the last Pasch. It is clear from St. John's statement that after the miracle our Lord did not continue His missionary circuits throughout Judæa. It is, therefore, probable that this time was spent chiefly in Peræa, and we are thus justified in inserting here, from the three earlier Evangelists, the account which they give of the teaching of our Lord in that part of the country. In the first place, we are told that our Lord here pursued His usual method of teaching and of working miracles of mercy, and that multitudes thronged to Him. It is only to be expected that we should have but few details of His more ordinary teaching, and that the miracles specially recorded should be also few. It is the object of the Evangelists to insist rather

⁴⁵ § 121. St. John xi. 45—54.

on those special heads of doctrine now set forth, which had not been proposed at an earlier time. Thus we find that the teaching of this period relates to the characteristic laws of our Lord's own kingdom and, in particular, to some of what are commonly called the Counsels of Perfection. It may be remarked that almost all the teaching of which we have to speak here is addressed to the disciples. This does not at all prove that there was not, at the same time, a great deal of instruction given to the people at large. But the Evangelists probably considered that a sufficient account of that teaching had already been given, and thus confined themselves to what may be called the special laws of the new Kingdom. The first great question, indeed, which is here mentioned, that as to the obligation of the bond of marriage, was raised by the Pharisees—it may perhaps have been with some reference to the case of Herod, in whose dominions our Lord was now again living. But the full Christian doctrine on the subject is contained in what our Lord said to the Apostles alone, as related by St. Mark.⁴⁶ To the Pharisees our Lord replied with the utmost authority, referring them to the original institution of marriage, which was anterior to Moses, and explaining that the tolerance of the Law for the practice of divorce was a derogation from that primitive institution. To the disciples He gave the Christian Law without any qualification. Out of this incident, too, He drew the evangelical counsel of chastity, adding the distinct injunction, 'He that can receive it, let him receive it.'

The Evangelists then give us two anecdotes, each of which is the foundation of some most important teaching on the part of our Lord. The first of these is the incident of the children who were brought to Him, that He might bless them. The disciples objected to His being

⁴⁶ § 124. St. Matt. xix. 1—12; St. Mark x. 1—12.

troubled in this manner, but He reproved them, and gave them the lesson of the necessity for childlike humility in His kingdom.⁴⁷ The other incident is that of the rich young man, who asked our Lord first what he was to do to obtain eternal life, and then, what he lacked, after having kept all the commandments.⁴⁸ This incident was the foundation of our Lord's teaching as to the great counsel of evangelical poverty. This teaching, again, led to St. Peter's question as to the reward of those who had left all for our Lord, and followed Him, which our Lord answered, first by promising a special dignity in His kingdom to the Apostles themselves, and then by speaking of the hundred-fold which was to be given to all who had in the same way left all for Him.⁴⁹ This doctrine is completed by the great parable of the Labourers in the Vineyard, the purport of which is to insist on the freedom of God in the bestowal of His gifts and rewards, and to point out that no external vocation, however high, can secure for the persons who receive it the highest rewards as a matter of right, to the exclusion of those whose vocation in the Church has been outwardly inferior or later.⁵⁰

To the same principle in the government of God may be referred the lesson contained in the next incident which occurs in the Gospel history. Our Lord, as was now His constant wont, had been instructing His Apostles, at the outset of His last journey to Jerusalem, as to His own future Passion. He went into great details in the prophecy, and yet they understood nothing, as St. Luke tells us. On the contrary, the two sons of Zebedee, James and John, sent their mother, a near

⁴⁷ § 125. St. Matt. xix. 13—15; St. Mark x. 13—16; St. Luke xviii. 15—17.

⁴⁸ § 126. St. Matt. xix. 16—26; St. Mark x. 17—27; St. Luke xviii. 18—27.

⁴⁹ § 127. St. Matt. xix. 27—30; St. Mark x. 28—32; St. Luke xviii. 28—30.

⁵⁰ § 127. St. Matt. xx. 1—16.

relative of the Blessed Virgin, to Him with the petition that they might sit on His right hand and on His left hand in His kingdom.⁵¹ Our Lord answered them by assuring them that they did not know what they asked. Could they drink of His chalice, and be baptized with His baptism? They said they could. But nevertheless, though they should do this, the first places in His kingdom were not to be given by Him, but had been already allotted to those for whom His Father had prepared them. At the same time our Lord calmed the indignation which the other ten Apostles felt against the two brethren for their petition, by showing that all true pre-eminence in His kingdom was to belong to humility, and to involve great labour and service for the rest.

The time had now come for the Pasch, and the Galilæan pilgrims were already thronging the roads which led down the eastern side of the Jordan valley—in order to avoid Samaria—to the place where the river was crossed near Jericho, thus to proceed to Jerusalem. The companies of pilgrims from Peræa would join the Galilæans near the ford, and thus our Lord and His Apostles would find themselves in the midst of a great multitude, very large numbers of whom were disciples and friends. Such a time was the harvest of the poor, the blind, the maimed, all who had a natural and evident claim on the charity of the devout crowds who were hurrying to Jerusalem with piety and religious zeal. They would naturally congregate by the wayside at the gates where the pilgrims passed into or out of the city. Our Lord's name was well known to such sufferers, and two blind men are specially mentioned, one at the entrance and the other at the gate of exit from the city, who called on Him as the Son of David, and were healed in

⁵¹ § 128. St. Matt. xx. 17—28; St. Mark x. 32—45; St. Luke xviii. 31—34.

reward for their faith.⁵² It was now, also, that Zacchæus, the chief of the 'publicans,' who had mounted a sycomore tree that he might see our Lord as He passed, was called down by our Lord, Who invited Himself to eat that day in his house. Thus did He win this poor soul, in spite of the cavils of the crowd, as He had before won the woman of Samaria by asking her to give Him to drink. Zacchæus publicly declared to our Lord that he at once gave half his goods to the poor, and would restore four-fold to any one whom in the exercise of his gainful functions he might have defrauded.⁵³

The disciples were full of eager enthusiasm, the crowds coming from Galilee and Peræa mingling with one another and rejoicing over all the wonders they had seen and heard concerning Him. The great miracle of the raising of Lazarus had probably become known far and wide, and now our Lord was acting in quite a new manner. He had stayed away from the last Pasch and had gone up to the feast of Tabernacles in private. Now He had been leading His Apostles along the road, while thousands were accompanying them. He seemed to press on in a manner which astonished them. He worked miracles as He went, and had just wrought a great conversion by the simple influence of His condescension. Their hearts beat high, as the hearts of James and John when they had sent their mother to beg for the highest places in His kingdom, and they thought the kingdom of God was to appear at once. To calm them our Lord now delivered the parable of the Lord and his servants, so full of expressions and incidents which we see to have been prophetic.⁵⁴ Then He once more led them up the long ascent from Jericho towards Jerusalem.

⁵² § 129. St. Matt. xx. 29—34; St. Mark x. 46—53; St. Luke xviii. 35—43.

⁵³ § 129. St. Luke xix. 1—10.

⁵⁴ § 130. St. Luke xix. 11—28.

Jerusalem was already thronged with visitors and pilgrims, for the devout Jews often went up some days before the Pasch to purify themselves and make their preparations. St. John, as is his wont, gives us a short account of the speculations which were rife concerning our Lord. The question was whether He would appear at the Feast. Orders had been already given that as soon as He came the Chief Priests should be informed, so that He might be apprehended. It seems to have been on the evening of the Sabbath that He arrived at Bethany. The house of Zacchæus is not said to have been in Jericho itself, and may have been at some distance from that city, so that our Lord might still reach Bethany from it in the early evening, without travelling long on the Sabbath. Here it was then that He accepted the joyous welcome given to Him by His friends. Lazarus was there in new health and vigour, Martha was serving, Mary was waiting to repeat with circumstances of greater magnificence the action which had won for her our Lord's assurance of pardon so many months before in the house of the Pharisee in Galilee. This time she ventured to anoint, not His feet only, but His head, and she broke the box of precious ointment that nothing might remain, and the house was filled with the fragrance. The heart of Judas had long been dead before God. He had begun by unfaithfulness in his office, on account of covetousness, and he had come at last to find the society and teaching of our Lord irksome, and to wish to be free of Him at any price. His covetousness and censorious pride vented themselves in a criticism of Magdalene's lavishness which found an echo among some of the others. Our Lord, as always, took the part of the accused. Far more, He declared that she had done what she could, that it was for His burial that she had anointed Him, and that wherever the Gospel

should be preached in all the world her deed should be commemorated in her praise.⁵⁵

Thus was this happy and solemn feast broken in upon by words of censure and complaint. The beautiful action of the Magdalene was not allowed to pass without the striking of a note of discord, the harbinger of that outbreak of diabolical malice which was close at hand. Our Lord's words must have fallen as seeds of sadness into the hearts of those who loved Him the most, though at the same time they also revealed that intense and most tender gratitude with which He welcomed every service of love which was rendered Him, as well as the tender inexhaustible charity with which He ever defended those who were accused and who left their cause to Him. They contained also that double prophecy which had been sounding in the ears of the Apostles ever since St. Peter had made, in their name as well as in his own, the profession of the faith which was to overcome the world. They prophesied alike His early approaching death, and the universal kingdom which was to spread over the whole earth after His Resurrection. The months which had passed since the Confession of St. Peter had been to the Apostles a time during which they had known our Lord more fully and intimately than ever before. He had made them still more closely His friends. He had opened to them, even more than they were able to bear, the truth concerning Himself. He had taught them the great principles and laws on which His kingdom was to be founded and by which it was to be governed. He had promised them very great rewards and dignities for themselves, at the same time that He had urged upon them the doctrine that the service to which He called them was one in which life and all in it

⁵⁵ § 131. St. Matt. xxvi. 6—15; St. Mark xiv. 3—9; St. John xi. 55, 56, xii. 1—11.

that was most dear would have to be sacrificed. The doctrine of the Cross was preached to all—the Passion insisted on to them in particular. Only three of them had seen Him in that glory of His Transfiguration which seems to have haunted the memories of St. Peter and St. John even in their last days upon earth. But all had seen Him, during these last months, bearing Himself with a royal dignity under the new circumstances of opposition and persecution, which He seemed even to court, at the hands of the most powerful earthly enemies by whom His course could have been watched. He had rebuked them, threatened them, denounced them to their faces in the Temple itself, in which they bore rule as the representatives of a Divine authority. The more clear was their apprehension of the coming storm, the more deep became their devotion to our Lord and their desire, in the words of Thomas, ‘to die with Him,’ if He were to die. The great miracle of the raising of Lazarus was not to them the first manifestation of His power over life and death, but the circumstances under which it was wrought, and the language used by our Lord concerning Himself as the Resurrection and the Life, must have impressed them with a sense of its importance in His history, as well as of a depth of doctrine connected with His Person, which they had not before understood.

To the people at large, as well as to their rulers, our Lord had placed Himself in a new position by His more frequent presence in or near Jerusalem during the last six months. If He had repeatedly braved the ecclesiastical authorities, they, on the other hand, had carried out their sentence of excommunication against any one who should believe in Him in the case of the man who had been born blind, and had further issued orders for the apprehension of our Lord Himself. Twice they had attempted

to stone Him, and now they had determined in their Council that at any cost He must be got rid of. Resolutions of this kind could not have been taken without being known to a considerable number of persons outside the Sanhedrin itself. Everything, therefore, portended a struggle. Our Lord's immense popularity with the multitude was well known, and the feast was a time when it might be used, if He chose, with the greatest effect. The politicians of the day must have been afraid of the party zeal of the priests as much as of the turbulence of the people. Each were in danger from their own passions, while each were in presence of skilful and unscrupulous enemies who might use the disturbances which might arise for their own purposes—the Herodian princes, on the one hand, and on the other hand, the Governor with his powerful garrison, representing the patient and politic, but still stern and resistless, might of the great Roman Empire. The powers of the world were all alarmed and watchful, for they felt, in the presence of Him Whom the people called the Prophet of Nazareth, the light of truth which pierced their hollowness to the heart, and rebuked the selfishness and malice of their evil deeds. The world is never unanimous except against God. Herod, and Pilate, and Caiaphas, Pharisees and Sadducees alike, were bound together in an unconscious and unwilling league by the ineffable holiness which confronted and threatened them. They were ready to strike at Him, and yet they were afraid—afraid of the people who held Him as a prophet, and far more of the hidden majesty which breathed in His every word. And yet the people were to prove willing tools in their hands when the hour of trial came, and, what no enemy of our Lord would have ventured to hope, the opportunity of seizing Him was to be given them by one of His own Apostles.

CHAPTER II.

The Third Stage of the Public Life in the Four Gospels.

THE period of our Lord's Ministry on which we are now engaged is exactly that portion of it in which the narratives of the several Evangelists are most divergent the one from the other as to their subject matter, while the result which is obtained by their due combination shows us most conspicuously the blessing which God has provided for His Church in that supplementary relation in which those two of the four who were the last to write stand to their predecessors. It is certain that the very great and important additions which St. John has made to the history relate to events which took place at or near Jerusalem. It is a matter of highly probable conjecture—not to speak more strongly—that the still larger additions which St. Luke has made to the narrative, as it lies in St. Matthew and St. Mark, are also concerned with what took place in a scene of action which was almost new to our Lord, and which has been passed over in silence by the two earlier Evangelists. We consider that it is probable in the highest degree that the incidents spoken of in that part of St. Luke's Gospel to which we refer took place in Judæa and, in some cases, in Peræa. But it has already been remarked more than once, that St. Matthew and St. Mark seem to have made it a rule to themselves, not to speak of anything the

scene of which was laid in Judæa or Jerusalem until they come to the Holy Week itself. Their Gospels are in the main Galilæan, though, as we shall see, they mention several heads of teaching which were delivered when our Lord had left Galilee for Peræa.

These characteristics of the Evangelists make it easy, in reference to the period before us, to separate off the work of each in large and easily-marked divisions. The first part of the interval between the Confession of St. Peter and Palm Sunday was spent by our Lord in Galilee. As to this part of the time we have St. Matthew, St. Mark, and St. Luke relating almost the same incidents, while St. John adds nothing whatever to our knowledge. Then, at the time of the feast of Tabernacles, our Lord went up to Jerusalem. St. Matthew and St. Mark are both here altogether silent, while St. John relates with singular fulness the incidents of the few memorable days of that feast at Jerusalem. From the feast of Tabernacles to the feast of the Dedication of the Temple, in December, our Lord appears to have been occupied in missionary circuits throughout Judæa, properly so called. For all this interval, as well, perhaps, as for a part of the time which elapsed after the feast of the Dedication, St. Luke is our only authority, save where he is largely supplemented by St. John, to whom we owe all that we know of our Lord's sojourn in Jerusalem during the last named festival, as well as of the illness, death, and raising of Lazarus, the events which finally determined the Chief Priests to bring about our Lord's murder at any cost. The latter part of the period of which we are speaking, before our Lord's last ascent to Jerusalem, was undoubtedly spent by Him in Peræa, whither He seems to have gone to preach in His usual way after Judæa had been made unsafe to Him by the bitter hostility of the priests. How long a time

this was, we have no means of knowing certainly. Nor have we any description, from any of the Evangelists, of His ordinary preaching in Peræa, as distinguished from the higher and more intimate teaching which He communicated to His Apostles. But we have in what is recorded of His sayings in Peræa a continuation of the doctrine in which He had been instructing His Apostles during the latest portion of His sojourn in Galilee. Here, then, as in that later portion of the Galilæan sojourn, we once more find ourselves under the guidance of St. Matthew, St. Mark, and St. Luke, who continue, as it were, to walk side by side until they bring us to our Lord's last approach to Jerusalem. Here once more St. John joins St. Matthew and St. Mark, in the account of the Supper at Bethany before Palm Sunday, though the two earlier Evangelists give their accounts of that Supper out of its place, and in immediate connection with the Passion of our Lord, for the obvious reason that it was an incident of that Supper which finally determined Judas to betray our Lord to His enemies, and thus to bring about His Death. St. Luke, for a reason which is easily divined, omits the incident of the Supper at Bethany altogether.

It is not difficult to see all St. Matthew's characteristics in the manner in which he has dealt with those portions of the narrative which came within his range. He begins by noticing the change in our Lord's teaching after the confession of St. Peter. 'From that time forth, Jesus began to show to His disciples that He must go up to Jerusalem, and suffer many things,'¹ and the rest. It must have been a change which struck the Apostles very forcibly at the time at which it was made. But it must have seemed still more important to them after the Passion was over, and when, under the teaching of

¹ St. Matt. xvi. 21—28.

the Holy Ghost, they looked back on and understood what had seemed to them at the time so perplexing and extraordinary. St. Peter's remonstrance, our Lord's answer, and His immediate instruction to the crowds about the necessity of 'taking up the cross' in order to follow Him, are carefully related by St. Matthew, who is accompanied, and, in one or two places, supplemented by St. Mark. St. Matthew's account of the great mystery of the Transfiguration is not, of course, that of an eye-witness, but it is full, and mentions the particular of our Lord's touching His disciples, and rousing them from their fear after the voice from heaven—a particular which is omitted by St. Mark and St. Luke. He also mentions that after the question as to Elias, which they put to our Lord on their way down from the mountain, and our Lord's answer, the disciples understood that He was speaking of St. John the Baptist. He is, therefore, concise, but not so concise as usual, and we seem to see that he has been assisted by the hand of one of the three Apostles who were privileged to witness that marvellous display of glory.

If St. Matthew's account of the scene with the demoniac boy, whom the Apostles had in vain tried to deliver, be compared with that of St. Mark and St. Luke, the characteristics of the three will be beautifully conspicuous. St. Matthew relates the incident as one who was in the crowd below would see it. St. Mark speaks as if he were coming down from the mountain by the side of St. Peter, and adds a number of little touches of his own. St. Luke simply relates the scene historically. St. Matthew, as was natural, gives in full the answer which our Lord made to the nine Apostles when they asked Him why they had been unable to cast out the devil, in which their want of perfect faith was blamed. The answer in St. Mark is given without

the blame, and in St. Luke both question and answer are omitted.²

We next find our Lord at Capharnaum, having reached that place from the scene of His Transfiguration, passing through Galilee, as St. Mark tells us, in carefully kept secrecy.³ St. Matthew, alone of the Evangelists, tells us of the incident of the didrachma—the temple tax—which our Lord bade St. Peter pay with the coin which he was to find in the mouth of the first fish he caught on throwing a hook into the sea. It is St. Matthew's way thus to honour St. Peter. He alone mentions his walking on the waters, and he alone gives in full our Lord's promise to him after his Confession.⁴ The sections of his Gospel which follow seem to depend on this incident, and to have been inserted by St. Matthew, as by the others, on account of the lessons which they contain. The question, Who was the greater in the kingdom of heaven? and the discussion among the Apostles, may have been caused by the choice of St. Peter to pay the didrachma for our Lord and himself. The instructions given by our Lord relate to the mischief of scandal, the duty of paternal correction, and of entire forgiveness. This last precept is enforced by the parable, which St. Matthew alone inserts, of the Unmerciful Servant.⁵ This Evangelist, then, as has been said, passes at once to the teaching of our Lord in Peræa, which must have been delivered at a distance of several months after the departure of our Lord from Galilee for the feast of Tabernacles. Even out of this teaching, as has been said, St. Matthew seems to select those portions which

² Comp. St. Matt. xvii. 1—22; St. Mark ix. 1—31; St. Luke ix. 28—45.

³ St. Mark ix. 29.

⁴ St. Matt. xvii. 23—26; xiv. 28—31; xvi. 17—19.

⁵ St. Matt. xviii. 15—35.

relate to the special characteristics of our Lord's kingdom and the Counsels of Perfection. The points which stand out as the result of what St. Matthew relates are, the new legislation of our Lord on the subject of marriage and divorce, the necessity of humility, and the counsels of chastity and poverty, the latter of which is connected with the anecdote of the rich young man who went away in sorrow after our Lord had invited him to sell all that he had, give it to the poor, and come and follow Him. Closely connected with this is the question of St. Peter as to the reward of those who have left all for Christ, and the answer of our Lord, explained, as it is, by the parable of the Labourers in the Vineyard, which St. Matthew, again, is the only Evangelist to give. He then mentions the petition of the sons of Zebedee, and our Lord's answer and subsequent teaching, and then passes at once to the last ascent to Jerusalem, and the healing of the blind men at Jericho.⁶

St. Mark's Gospel, in respect of this as of the other periods into which our Lord's Public Life is divided, follows very closely upon that of St. Matthew, with occasional expansions as to detail and occasional omissions of long discourses or parables. It is hardly necessary to repeat what has been already said as to the several accounts of the beginning of the preaching of the Cross, the vision of the Transfiguration, and the healing of the demoniac boy at the foot of the mountain. It is St. Mark who particularizes the hiddenness of our Lord's passage through Galilee, after the Transfiguration. He omits the circumstance of the didrachma, which implied so much of credit and honour to St. Peter. But in his account of the subsequent discussion as to the comparative greatness of

⁶ St. Matt. xix. xx.

this or that person in the kingdom of heaven, he is at once fuller and scantier than St. Matthew. He adds the circumstance of what St. John said to our Lord about a man who had been found casting out devils in our Lord's name, who had been forbidden to do so by the Apostles, and he subjoins to the instruction against scandal the words of our Lord, which are in some respect repeated from the Sermon on the Mount, as to cutting off the right hand or the right foot, or plucking out the right eye, rather than incur the danger of falling into hell, 'where the worm dieth not, and the fire is not extinguished.' He adds also some words, which are also an echo of what had been said in the Sermon on the Mount about salt, as well as a pregnant exhortation to have peace among themselves.⁷

St. Mark, whom we have before found comparatively sparing in his insertion of the parables, omits altogether that of the Unmerciful Servant. Then, like St. Matthew, he passes on to the Peræan teaching of our Lord, not long before the Passion. From this teaching, like St. Matthew, he selects the points which contain the doctrine of some of the Evangelical counsels. But he puts the teaching of our Lord as to the indissolubility and unity of marriage in the fullest Christian form, by giving it, not simply in the form of our Lord's answer to the question of the Pharisees, but in that of the explanation to the Apostles at home after the Pharisees had been silenced.⁸ He adds a few touches to the account of the children brought to our Lord, and to that of the question of the rich young man, and of our Lord's comments on his case. In the same way, he is a little fuller than St. Matthew in his account of our Lord's answer to St. Peter's question as to the reward of those who have left all and followed Him. St. Mark

⁷ St. Mark ix. 32—49.

⁸ St. Mark x. 10—12.

seems to dwell most especially upon the 'hundred-fold now in this present time.'⁹ But he leaves out, as in other cases, the parable with which our Lord enforced and explained His words about the last being first and the first last. In the account of the petition of the sons of Zebedee, he alone mentions the astonishment of the disciples at the eager manner in which our Lord pressed on before them on the road to Jerusalem.¹⁰ He adds a word or two of his own to the prediction of the details of the Passion which our Lord uttered at this time. He adds the circumstances that after their mother had made her petition to our Lord, the two sons of Zebedee came themselves to urge it still further.¹¹ In the same way, he will be found to add a word or two here and there to the details of the subsequent conversation. In the account of the healing of the blind at Jericho, he gives a more particular account than St. Matthew. He mentions the name of the man, Bartimæus, who was healed as our Lord went out of the gate.¹² He leaves out, as St. Matthew had done, the whole history of Zacchæus, and the parable of the Lord and his Servants, which seems to have been delivered in his house. In the account which he gives of the supper at Bethany, we see the care of St. Mark for little personal details. He alone mentions the circumstance of the breaking of the alabaster vase, and the touching words of our Lord concerning Magdalene, 'She hath done what she could.'¹³

We must now speak of St. Luke's part in the narrative of the period before us. It is here, as has already been hinted, that he has laid us under the greatest obligations to him as the historian of our Lord's Life. We have

⁹ St. Mark x. 13—31.

¹⁰ St. Mark x. 32.

¹¹ St. Mark x. 35—37.

¹² St. Mark x. 46—52

¹³ St. Mark xiv. 3—9.

noticed some indications of comparative brevity in his statements as to earlier events. After the feeding of the five thousand, in particular, St. Luke has passed over everything until he comes to the Confession of St. Peter. When he speaks, in common with St. Matthew and St. Mark; of the first prediction of the Passion, he passes over the remonstrance of St. Peter and our Lord's rebuke to that Apostle. After the Transfiguration, he omits also the question of the disciples about Elias, as he has before omitted what our Lord said about St. John Baptist and Elias at the time when He spoke of the former after the mission of his two disciples. In like manner, after relating the cure of the demoniac boy, he leaves out the question of the nine Apostles why they could not cast out the devil, and our Lord's answer. He omits also the incident of the didrachma, and is very short in his account of the discussion as to the question of the Apostles, who is the greater in the kingdom of heaven, and our Lord's discourse afterwards. Like the two former Evangelists, he is also silent as to the events of the feast of Tabernacles. It is after that time that St. Luke becomes for awhile our only guide, and he remains so almost entirely through as much as nine chapters of his whole work. He introduces this last section of his Gospel by the statement that our Lord now set His face to go to Jerusalem, and sent messengers before Him, who were not received by a Samaritan town. He adds almost immediately after this the mission of the seventy-two disciples. But we have already gone through the subject-matter of this section of the third Gospel, and it is unnecessary to repeat here what has been said in the preceding chapter. It will be sufficient to add a few remarks on this contribution to the history on the part of St. Luke, considered as a whole, though we shall be obliged, in doing this, to enter on considerations which might properly belong to our notes

on Harmonistic questions. The point before us, however, is of so much importance as to justify rather more of argument than has been hitherto introduced into this portion of our work.

We have in the first place to justify, as far as may be, the supposition which has been already more than once put forward, that by far the greater portion of the incidents which are included in this part of St. Luke's Gospel took place in Judæa. Some of the arguments which may be adduced in support of this view have been elsewhere mentioned, such as the evidence of St. Peter in his speech to Cornelius and his friends, which is cited in the Acts of the Apostles, and which therefore comes to us on the authority of St. Luke himself.¹⁴ The statement of St. Peter amounts to an assertion that at some time in the course of His Ministry, and that time subsequent to His preaching in Galilee, our Lord preached throughout Judæa. This might almost have been assumed as a certainty from the nature of the case, but it is distinctly affirmed in the speech in question. But if this be granted, it will certainly be difficult to find any time for it but the time of which we are speaking. But that this was the time, and that the incidents which St. Luke here gives were, in general, the incidents of this course of preaching, is further confirmed by the only other kind of evidence which is available on the subject, that is, by the aid of internal evidence. This evidence is of different kinds, and various degrees of conclusiveness, but when many such arguments converge, it is difficult to resist their force. Let us enumerate a few such arguments as to the point before us.

The 'local colouring,' if we may speak of a feature in the narrative the importance of which may certainly be over-rated, but is not on that account to be denied—is all

¹⁴ Acts x. 37.

in favour of Judæa as the scene of the preaching of this period. St. Luke, as we know, is sparing in his insertion of parables, but those which belong to this time are all Judæan. Such is pre-eminently the parable of the Good Samaritan,¹⁵ the scene of which lies between Jericho and Jerusalem, while the story relates to a journey from the latter city to the former. Such is the parable of the fig-tree in the vineyard,¹⁶ which, besides its obvious reference to the visits which our Lord had paid from time to time to Jerusalem, is more in place, simply as a picture, in Judæa than in Galilee. Indeed, if we take the parable, as it seems natural to take it, in connection with what we may call the 'acted parable' of the blasting of the barren fig-tree which stands out in so singular a light amid the miracles of our Lord,¹⁷ we may see in the pleading of the gardener for one year's more forbearance, during which he would dig around it and manure it, a significant picture of this very period of missionary labour in Judæa of which we are speaking. For up to this time our Lord had, as it were, come to Jerusalem and Judæa from time to time to see if they would be converted, and now He was to spend the labour of some months in endeavouring to win them to fruitfulness. The parable of the lost sheep¹⁸ is another instance of an image which is, so to speak, much more at home in Judæa, a pastoral country, with uplands and mountains on which sheep were largely fed, than in the richer and more agricultural Galilee. It may be remembered also that the many beautiful sayings of our Lord about Himself as the Good Shepherd, sayings which fit into and complete the picture which is sketched in the parable of which we are speaking, were all uttered in Jerusalem itself, as St. John

¹⁵ St. Luke x. 30—37.¹⁶ St. Luke xiii. 6—9.¹⁷ St. Matt. xxi. 12, 13, 19—22; St. Mark xi. 12—14, 20, 21.¹⁸ St. Luke xv. 3—7.

tells us.¹⁹ The same argument as to place may be drawn from the parable of the Pharisee and the Publican, who went up into the Temple to pray.²⁰ In the Sermon on the Mount which was delivered in Galilee, the synagogues and the corners of the streets are mentioned as the places in which the 'hypocrites' prayed ostentatiously, and when the Temple is alluded to in the instruction as to reconciliation with our brother, it is not so much the place of prayer as of sacrifice, which could not be offered anywhere out of Jerusalem. The great parable of the Labourers in the Vineyard²¹ is not Galilæan in character, though it may have been delivered in Peræa rather than in Judæa. And the last parable of this time, that of the Lord and his Servants,²² seems to be taken as to some of its circumstances from what had been done by some of the Herodian princes, who had gone to Rome to be confirmed in their kingdom while the Jews had sent petitions against them to the Emperor.

In the same way, the mention of the Galilæans who had been murdered by Pilate, and the fall of the tower in Siloe,²³ agrees best with the supposition that our Lord was in Judæa at this time. The same may be said of the visit to Martha and Mary at Bethany.²⁴ It may be said that there are here and there in this part of the Gospel of St. Luke indications of place which do not coincide with our supposition. Thus the mention of Herod, when our Lord is warned by the Pharisees to go thence, because the tetrarch would kill Him, and our Lord's answer that a prophet cannot perish out of Jerusalem, indicate Peræa as the place in which he then was.²⁵ This is certainly true, but

¹⁹ St. John x. 1-21.

²⁰ St. Luke xviii. 10-14.

²¹ St. Matt. xx. 1-16.

²² St. Luke xix. 11-28.

²³ St. Luke xiii. 1-5.

²⁴ St. Luke x. 38-42.

²⁵ St. Luke xiii. 31-35.

St. Luke again seems to introduce the incident for the very purpose of illustrating His determination to go to Jerusalem. He is on His way thither when the suggestion is made to Him, and He says, in truth, that it will not be in Herod's dominions but in Jerusalem that He must die. In the same way, the mention of His passing along the confines of Samaria and Galilee,²⁶ when the ten lepers implored His mercy, is introduced, as it seems, chiefly to explain how a Samaritan came to be among them. St. Luke does not seem to mean that the passage between Galilee and Samaria took place immediately after the incidents which precede his mention of it. Thus it is not necessary to imagine any long absence of our Lord from Judæa during this period, though He may probably have returned to Galilee at least once in the interval between the last feast of Tabernacles and the last Pasch.

It is also fair to consider the more frequent and continual presence of the Pharisees and lawyers as putting questions and making objections to our Lord, as another indication that the scene of His teaching at this time was Judæa rather than Galilee. We may add another head of consideration, the conclusiveness of which will be differently estimated by different readers, according to the various views which they habitually entertain of the method of the Evangelists, and particularly of St. Luke. It cannot fail to strike us that St. Luke has inserted in this part of his Gospel, which appears to contain an account of a period of our Lord's teaching which is subsequent to His removal from Galilee, a certain number of incidents which seem identical with what St. Matthew and St. Mark, or both, have selected as happening before that removal. These incidents are, therefore, a considerable difficulty in the

²⁶ St. Luke xvii. 11—19.

way of the Harmonist. If they are identical in the narratives of the three Evangelists, it becomes unintelligible how they have been allotted by St. Luke to a different time from that in which they are placed by St. Matthew and St. Mark. But, on the other hand, if these incidents in St. Luke are but the repetitions in the Judæan preaching of what had occurred before in the Galilæan preaching—repetitions more or less inevitable under the similar conditions of the two preachings,—then their presence where they are in St. Luke becomes easily intelligible, and they furnish an indirect argument in favour of the existence of that Judæan period of preaching which is here supposed. It may be as well to recapitulate and collect these instances of apparent repetition, and thus to see if there be any feature about them generally which may help us to solve the question which their existence naturally suggests.

Beginning, then, from the fifty-first verse in St. Luke's ninth chapter, in which he introduces the details of this period, we find the following cases of repetition or of similarity as the case may turn out to be. (1) First we find St. Luke here placing the application made to our Lord by the man who said he would follow Him whithersoever He went, whom our Lord answered in the famous words, 'The foxes have holes, and the birds of the air nests, but the Son of Man hath not where to lay His head.' To this anecdote, St. Luke subjoins two others, that of the man who asked leave to go and bury his father, and that of the man who wished to bid farewell to those of his home. The two first of these anecdotes are placed by St. Matthew just before the voyage of our Lord across the lake, when He stilled the tempest, and therefore some time before this.²⁷ (2) The next apparent repetition in

²⁷ St. Luke ix. 57—62; St. Matt. viii. 20—22.

St. Luke follows at once, in the charge given by our Lord to the seventy-two disciples, which is very like the charge in St. Matthew to the Apostles. He also inserts here our Lord's denunciation of woes on Corozain, Bethsaida, and Capharnaum.²⁸ (3) When the seventy-two return, our Lord is said by St. Luke to have rejoiced in spirit, and to have given thanks to His Father. The words are very much the same with those which St. Matthew has placed earlier in the history, at the close of the chapter in which he speaks of the manner in which St. John Baptist and our Lord had been received by the men of that generation.²⁹ St. Luke adds some words about the blessedness of the eyes of the disciples in seeing what many prophets and kings had desired in vain to see, which occur in St. Matthew as said when our Lord began to explain His parables to His disciples.³⁰ (4) A little further on we find a shorter form of the Lord's Prayer, taught by our Lord, followed by a passage on the confidence to be used in prayer, which had already been inserted in the Sermon on the Mount, in which, of course, the Lord's Prayer is given in full.³¹

(5) The next instance is perhaps the most remarkable and the most worthy of examination of all. St. Luke tells us of the charge made by some enemies of our Lord that He cast out devils in Beelzebub.³² He gives us the occasion of this charge, the casting out of a 'devil that was dumb,' and adds that when the devil was cast out, the dumb man spoke, and the crowd marvelled. Our Lord's answer to their thoughts, which were not, it seems, expressed openly in His hearing, begins with the

²⁸ St. Luke x. 1—24; St. Matt. x. 5 seq., xi. 20—24.

²⁹ St. Luke x. 17—22; St. Matt. xi. 25—30.

³⁰ St. Luke x. 23, 24; St. Matt. xiii. 16, 17.

³¹ St. Luke xi. 1—13; St. Matt. vi. 9—15, vii. 7—11.

³² St. Luke xi. 14—36.

argument about a kingdom divided against itself. He then appeals to the exorcisms which were practised by the Jews, and goes on to the figure of the strong man armed, who keeps his hall until a stronger than he come upon him and despoil him. Our Lord then speaks of the unclean spirit that is cast out, and returns, after a time, with seven others worse than himself. Then we are told of the woman who raised her voice out of the crowd, and spoke of the blessedness of the womb which bare Him, and the breasts which He sucked, and of our Lord's remark in answer about those who hear the word of God and keep it. This is immediately followed by the mention of the crowd who ran together to Him, and of His words about seeking a sign, about the sign of Jonas, and how the Queen of the South and the men of Ninive would condemn that generation. This whole series of incidents or sayings seems almost exactly identical with what St. Matthew and St. Mark³³ have related at an earlier time, and, of course, in Galilee.³⁴ The order, however, is slightly different, and the account, especially in St. Matthew, is fuller. St. Mark omits the miracle altogether. St. Matthew says that the person delivered was blind as well as dumb, and that, after the deliverance, he saw as well as spoke. He adds the solemn declaration of our Lord as to the sin of blasphemy against the Holy Ghost, and a passage about making the tree and its fruit good or bad, which St. Luke does not give. The other incident about the scribes and Pharisees seeking a sign, is not connected by any distinct statement with the former incident about the charge as to Beelzebub in either Gospel. But there is a curious feature in the case, which may, at first sight, escape attention. In St. Matthew's narrative, the words of our Lord about

³³ St. Matt. xii. 22—30.

³⁴ St. Mark iii. 22—35.

the unclean spirit, who returns with seven others worse than himself, are immediately followed by the anecdote of our Lord's mother and brethren desiring to get to speak with Him while He was teaching, and we are told how He declared that whosoever did the will of His Father in heaven was His brother and sister and mother. In St. Luke, these same words of our Lord about the unclean spirit are followed by and connected with the anecdote of the woman who lifted up her voice out of the crowd, to whom our Lord answered that to hear the word of God and keep it was a higher blessing than to have given Him birth and to have suckled Him.

An attentive reader of this part of St. Luke's Gospel will observe many other resemblances between sayings of our Lord, which are here recorded, and other sayings which are placed elsewhere by the other Evangelists. But there are hardly any that need be noticed at present, as bearing upon the question with which we are concerned, except perhaps the warning against the leaven of the Pharisees, which St. Luke puts at this time, giving as its occasion, as it appears, the possible temptation to hypocrisy, which might beset the Apostles on account of the immense concourse of people who thronged to hear Him,³⁵ while St. Matthew and St. Mark connect it with quite a different occasion, when, after the great miracle of the feeding the four thousand, the disciples had forgotten to take bread with them on their voyage across the lake. Other instances may be left to be considered in the notes. The enumeration which has been made is large enough to enable us to consider the greater number of these cases of apparent repetition, in one view, and our decision as to other minor resemblances between the Evangelists, when they seem to be

³⁵ St. Luke xii. 1; St. Matt. xvi. 6—12; St. Mark viii. 14—21.

speaking of different periods and actions of our Lord, may be guided by that which is made in the case now before us.

Three views may obviously be entertained as to the question which we are considering. It may be thought that St. Luke has disregarded the order of time as well as, in some cases, accuracy of connection, and has transposed from an earlier period of our Lord's Ministry the sayings and actions which he has inserted in the passages before us. In that case, we must suppose that he has been guided by the order of ideas, being desirous of grouping together things more or less similar in character or tendency. Another view may regard St. Matthew as having done this, and as having been followed in it by St. Mark, so far as St. Mark is found to confirm St. Matthew's arrangement. The third view, which alone need be discussed in any fulness here, is that which takes all the assertions of all the Evangelists, as to place and time and connection, as essentially accurate, and therefore supposes that St. Luke is here, not transposing what occurred in the Galilæan preaching to a different scene in Judæa, but paralleling the account already given by the two previous Evangelists of the Galilæan preaching by similar incidents and sayings in the preaching of our Lord elsewhere. We may now offer a few considerations in justification of this view, premising, however, that it is proposed as what seems the view most in harmony with sound criticism, and especially with the general character of St. Luke's Gospel, while it is freely admitted that the other views just mentioned are maintained without blame by many most respectable authorities on the subject. The only method of arrangement which deserves positive condemnation on the part of Catholic critics is that which involves the opinion that the Evangelists have been ill-informed,

mistaken, or careless. At the same time, it is fair to add that, especially in times when the details of the Gospel history, and the accuracy of the reports which we possess of the words and actions of our Lord, are exposed to so much cavil, a Catholic critic is bound to prefer that method of critical arrangement and interpretation which allows the least opportunity for suspicion of inaccuracy—by which word we mean not only anything like actual misstatement, but also those kinds of looseness, absence of precision, and arbitrariness of arrangement, which are sometimes quite compatible with general veracity.

We may begin by remarking that there are some among the incidents which are placed in different places by the different Evangelists, as to which the connection with any particular occasion is comparatively unimportant. Such incidents may be placed by this or that Evangelist where they are placed simply because they must be placed somewhere. This is especially probable when two or three of the same sort are grouped together. We have seen how St. Matthew has collected into one place in his Gospel a series of miracles which undoubtedly did not take place all at the same period. With regard to the three instances given by St. Luke, two of which are also given by St. Matthew, in which our Lord answered in what must have been an unexpected manner applicants for admission to His service—as when He said, ‘The foxes have holes, and the birds of the air nests,’ and ‘Let the dead bury the dead’—it is most unlikely that they should have occurred immediately one after the other. The reason for putting them together is obvious. Here we should have lost instead of gaining, by a strict adherence on the part of the Evangelists to the chronological order. It is only going a step further to suppose that the Evangelists thought that it was

important that such words of our Lord should be preserved, but that in what particular connection they were inserted was unimportant. In St. Matthew they are placed where our Lord is going to pass over the lake, and we know that that voyage really took place after the first teaching by parables. In St. Luke they are placed at the outset of the period of which we are speaking, when our Lord was leaving Galilee. At either time it was natural that such applications should be made. If one were made at one time, and another at another, either Evangelist might suit his own arrangement by placing the two or the three together at either point.

With regard to the other instances which have been enumerated above, as to which the arrangement in the several Evangelists seems to suggest a difficulty, we have already hinted that they belong to that class of incidents or sayings which were inevitable under the circumstances of our Lord's Ministry, and of the conditions under which His work was carried on. It is quite certain that the general charge which He would give to the Apostles when they were sent out to preach would be the same in character with that which He would address to the seventy-two disciples. The mission was for the same purpose, and the people who were sent were the same in character. If, therefore, our Lord was to give them any instruction or exhortation at all, they would be the same in both cases. It would be more reasonable, therefore, to remove the mission of the seventy-two disciples from its place in St. Luke's Gospel, and to consider it as identical with the mission of the Apostles, than to leave the mission of the seventy-two in its place, and strike out the exhortation which St. Luke gives us here, so as to transpose it to the former chapter in which he mentions the mission of the Apostles. Nor can there be the slightest reason for supposing that

anything which St. Luke here mentions did not happen or was not said in connection with the mission of the seventy-two. The words about Corozain, Bethsaida, and Capharnaum are as much in their place here as where St. Matthew has inserted them; and the same may be said of the rejoicing of our Lord in spirit, and His thanksgiving to His Father. If our Lord preached first in Galilee, and then in Judæa, both in person and by His representatives, and if in each case the result was that His message was rejected by the wise and prudent, and received by the humble, it is surely not wonderful that He should see in this the working of the free choice of the Eternal Father, and give thanks to Him in the same words. These words of thanksgiving are a sort of 'Magnificat' or 'Te Deum' in our Lord's mouth, and that they should occur more than once cannot surprise us. The supposition that when the same words occur in the several Evangelists they must be understood as having been said on one occasion only, rests simply on the idea that our Lord never spoke under the same circumstances in different places. But our Lord's words were always most perfectly considered and deliberate, and even men who imitate Him in the care of their tongue are men who often say the same things. Again, He was continually passing with the same Divine message to different spots, and it is not wonderful if we find in His history that sameness which is the commonest thing in the world in the missionary life. No one has ever had to preach a dozen retreats or missions in as many several towns, without finding himself continually repeating the same instructions, meeting with the same difficulties, and the same questions, both as to faith and conduct, the same workings of grace, the same resistance to inspirations, the same reasons for disappointment or consolation.

It seems, therefore, that there is very good reason for hesitating to suppose that St. Luke has placed here, out of their proper connection, any circumstances or sayings of our Lord which may fairly be called ordinary and inevitable under the circumstances, if He preached in Judæa at all, as we suppose Him to have preached, in the same manner and with the same variety of reception on the part of those across whom He came as before in Galilee. But if this be so, there are very few indeed of these repetitions or similarities which remain as difficulties. We can have no difficulty about the second teaching of the Lord's prayer, or of the many passages in which the sayings of the Sermon on the Mount or other pieces of teaching which were delivered in Galilee, meet us in this part of the third Gospel, as for instance, the caution against the leaven of the Pharisees, and the like. It will therefore perhaps be enough, in order to test to the utmost the argument for the view which is here practically followed, to take the case which seems to embrace the greatest difficulties, and see to what those difficulties in truth amount.

A fairer case for the supposition that St. Luke has in this part of his Gospel transposed rather than paralleled the incidents of our Lord's teaching, cannot be found than that which is contained in the 103rd section of the Harmony below (St. Luke xi. 14—36). We have there, as has been said, our Lord's method of dealing with the two forms of cavil which seem to have displeased Him most severely, the charge about a league with Satan and the demand for a sign from heaven. St. Luke puts the two things together at the beginning of the passage, mentioning the request for a sign before he proceeds to speak of the answer made by our Lord to the accusation of a league with Beelzebub. There is a slight difference between the occasion of this charge as it is

given by him and by St. Matthew ; but not such a difference as to make it necessary, on that ground alone, to consider that the cases were distinct. In St. Luke it is a dumb person, in St. Matthew a person blind as well as dumb. Great stress has been laid upon this difference by some writers, and we cannot say that they are wrong. We believe it to be probable that, as Catholic criticism on the Gospels grows and developes, it will come to be thought a mark of ignorance or carelessness to make light of what are now considered small distinctions in the narratives of the Evangelists, because it will come to be acknowledged that such distinctions have frequently been made by them for the very purpose of marking off different occasions. But in the present state of criticism it is wiser not to insist on such arguments. Again, in St. Matthew the crowd speak of the Son of David, in St. Luke there is no mention of Him. The answer given by our Lord is substantially the same. This, however, as has been already said, is in itself of no value to the argument. If our Lord had had to meet the same charge a hundred times over, He would probably give the same answer. In St. Matthew the demand for a sign is not connected by any necessary link of place or time with the cavil about Beelzebub. In St. Luke the words of our Lord are continuous as far as the passage about the unclean spirit who returns with seven other devils worse than himself, which in St. Matthew does not belong to the incident of the charge as to Beelzebub, but to that of the asking for a sign. This, again, is not conclusive as to the distinctness of the occasions in the two Evangelists, because, as has been said, St. Luke has grouped them together at the beginning of his account.

So far, then, there is no necessary indication that the two narratives do not relate to the same occasion.

But, as has already been pointed out, there is a more decided indication of distinctness in the passage which, in St. Luke, follows immediately and with an express statement of connection as to time on the words about the unclean spirit. For St. Luke tells us that while our Lord was uttering those words, a woman lifted up her voice out of the crowd, and exclaimed, 'Blessed the womb which bare Thee,' and the rest. On the other hand, St. Matthew tells us, with equal explicitness, that while our Lord was speaking to the crowd on the occasion to which he refers, our Blessed Lady and our Lord's 'brethren' were outside, desiring to speak with Him. At first sight it would seem as if this too could be explained of the same occasion. For the woman might lift up her voice in praise of our Blessed Lady's privileges, moved by the near presence of that Blessed Mother herself. But yet if we allowed this we should have to make St. Luke's narrative very confused. For he has related this very incident of our Lord's Mother and brethren standing without and wishing to speak to Him, almost at the same time at which St. Matthew has placed it. We have already explained how it is, as we conceive, that there is a slight apparent discrepancy between the Evangelists as to this incident, where it is placed by all the three who mention it. But if it was connected in point of time with the exclamation of the woman, St. Luke must be considered to have separated it, without any reason, from the whole chain of incidents to which it belongs, to have left them out at the place where they occur in St. Matthew and St. Mark, and to have transposed them to the later period of his Gospel, while he has left this one member of the chain in its right place. If the two occasions, as they seem, were really one, it was almost incumbent on St. Luke not to alter the order as he found it in St. Matthew.

But if, on the other hand, it be said that St. Matthew may have anticipated, and that the whole series of incidents may have been placed by him before the right time on account of the order of ideas, inasmuch as he might have wished to place instances of these two phases of opposition to our Lord before his account of the teaching by parables, the answer is clear. Here, again, we must forbear to give to the whole argument the full weight which we conceive to belong to it, and which we believe will some day be allowed to it by Catholic criticism. We must waive the argument which might be drawn from the part of the Holy Land in which what St. Luke has here related seems to have occurred, because that argument would not be admitted by all, though with us it has great weight. St. Matthew's Gospel is exclusively Galilæan, in the sense which we have already explained, and these incidents in St. Luke seem to have occurred in Judæa, not only because Judæa seems to have been the general scene of all that St. Luke has collected in these chapters, but because these particular words are distinctly connected by the Evangelist (xi. 37) with an invitation from a Pharisee and a discussion with some scribes and lawyers, which are more likely to have taken place in Judæa. But, putting this aside, the answer to the supposition of which we are speaking is presented us by the undeniable accuracy of the Evangelist St. Mark. We find that St. Mark places the discourse given by St. Matthew in answer to the charge about Beelzebub at the same place and time as the first Evangelist, whom he also follows as to the anecdote of our Lord's Mother and brethren. But if St. Matthew had here departed from the order of time, St. Mark would have tacitly returned to it, instead of following St. Matthew, as he is known to have done in many other cases.

We are thus practically left in the presence of two alternatives as to the question of the time and place in which St. Luke has fixed the whole series of incidents. We must either suppose that the series is different from that which St. Matthew has given, and then we have to meet the difficulty that seems to be involved in the statement that on each occasion and in each place the charge about Beelzebub was brought out by a very similar miracle, a miracle on a dumb possessed person in one case, and a miracle on a blind and dumb possessed person in the other. That is one alternative. The other is to suppose that St. Luke has, in a manner which seems at first sight most arbitrary, transposed all the links of a chain of incidents but one to a different scene and time from that in which they occurred. It appears to us that there can be no hesitation as to the choice between these alternatives. It is far more natural to suppose that the first is the true answer than the second. Whenever our Lord began to cast out devils in Judæa as He had cast them out in Galilee, it was morally certain that many people would believe that He did so by the power of God, and that many others would be forced on the only other alternative, of attributing the dispossessions to the power of Satan. He probably, in numberless cases, added the relief of a physical infirmity, such as deafness, dumbness, or blindness, to His merciful exertion of power in driving out the devils. This it seems to have been which drove His enemies to the alternative of calumny or of belief in Him, probably because in ordinary exorcisms the blind remained blind, and the dumb dumb. Thus the only point in the incident which it seems at all strange to find repeated is the infirmity of dumbness, united, in one account, with that of blindness. There is hardly enough in this to make us hesitate, inasmuch as the calumny about a league

with Beelzebub must certainly have been called forth, in any case, by a dispossession accompanied by some such miracle of mercy, which would raise it above the level of a common incident.

It must be remembered that, after all, even if our choice is to remain doubtful, we have at least the most perfect right to follow St. Luke. He has evidently placed these portions of his Gospel where they are with the utmost deliberation, and not accidentally. There ought to be some strong, positive reason to force us to depart from his arrangement. It can hardly be thought that any such reason exists in the simple difficulty as to the repetition in two different places at an interval of several months of such an incident as this miracle, which, alike in St. Matthew and St. Luke, was the occasion which gave truth to the accusation that He cast out devils through Beelzebub—an accusation which was probably repeated whenever there was an occasion for it, that is, whenever the undoubted facts before them forced upon our Lord's adversaries the choice either of acknowledging His Divine Mission, as proved by His miracles and His power over devils, or of attributing what was evidently preternatural to the action of the evil spirit.

There is therefore ample ground for seeing, in the long series of incidents and discourses which we find in this part of St. Luke's Gospel, the fruits of his diligence in collecting the records which were available to him as to the preaching of our Lord in the southern parts of the Holy Land in the course of the last half year of His Ministry. The substance of this contribution by St. Luke to the history has been quite sufficiently stated in the preceding chapter, and need not be repeated here. It is enough to point out how the supposition on which this part of our narrative is based enables us to understand better those passages in St. Luke in which

he seems to have an especial intention of supporting the courage of the Christians of Judæa under the persecutions by which, as we know from the Acts of the Apostles and from the Epistle to the Hebrews, ~~that~~ they were already sorely tired—persecutions which were so soon to be succeeded by the unexampled calamities and dangers of the Jewish war. Many such touches are to be found in the warnings as to vigilance which he gives in his twelfth chapter. Others, again, occur in the words of our Lord about the coming of the Son of Man, the days like those of Noe and Lot, in the seventeenth chapter, and, when we come to compare the accounts given by St. Luke and St. Matthew respectively of our Lord's final prophecy on the Mount of Olives, we shall be struck as to the plain and liberal manner in which the third Evangelist speaks of the warnings which were to precede the siege of Jerusalem.

It remains that we should draw out in a few words what is to be thought as to the part taken by St. John in the formation of our knowledge as to this period of the Ministry of our Lord. Nowhere are the characteristics of the fourth Evangelist more strikingly prominent than in the five chapters which he has allotted to his contributions to the narrative at this time. We have here only to speak of these contributions in their historical aspect. It has already been said, more than once, that St. John almost exclusively confines himself to the events which occurred in Jerusalem and its immediate neighbourhood. On the incidents which he relates he dwells chiefly for the sake of the discourses and disputations to which they give rise. But that he can at will linger over details is shown by his long account of the raising of Lazarus, an event as important in the history as any other, because it determined the Chief Priests to take in hand at once the measures which were to lead to the death of our Lord

In the rest of this part of his Gospel, St. John is extremely full as to the disputes between our Lord and the priests, and his narrative seems in this respect to serve equally the two purposes of tracing out the growth of the malignity of His enemies, and of putting on record a series of clear doctrinal affirmations on His own part concerning His own Person and Mission. This is the general account to be given of that part of the fourth Gospel which relates to this period. There is nothing in it, except the Supper at Bethany, that has been recorded by any one of the other three Evangelists. Nothing can prove more clearly that the Gospels are arranged by their authors according to a definite rule and plan, varying to some extent in the case of each, than the silence of St. Matthew, St. Mark, and St. Luke as to the miracle of the raising of Lazarus. The Apostles were all present, and it is impossible to suppose that St. Matthew or St. Peter can have forgotten it. Its relation to the Passion of our Lord is as immediate as that of the Supper at Bethany and the treachery of Judas. Yet it is passed over in absolute silence, and that by the Evangelists who wrote the earliest, and who could not therefore have had as a reason for their silence that it had been already recorded. Nor, again, does any part of St. John's Gospel bear a more clear witness to his purpose of supplying historical details which others had omitted. His chapters fit into the narrative of St. Luke almost as if the two Gospels had been written in avowed concert.

It is St. John who has said that if all that could be written as to our Lord's actions in the sight of His disciples, were to be written, the world would not contain all that should be written.³⁶ We have already referred to an ancient explanation of these remarkable words.

³⁶ St. John xxi. 25.

But it may be well to observe on what a large scale, so to speak, St. John has worked when he has himself written about our Lord. The whole of his Gospel relates to the incidents and words of a very few days out of the three years of our Lord's Ministry. The portion of his Gospel now before us, which, speaking roughly, is a quarter of the whole, embraces indeed a space of several months between its first incident and its last, but it relates only to what passed at the feast of Tabernacles, at the feast of the Dedication, in the few days between the death of Lazarus and his resurrection, and on the evening before Palm Sunday. A narrative of our Lord's sayings and doings for a month, written as fully as that of the feast of Tabernacles here, would occupy far more space than is filled by the whole Gospel of St. John. A narrative of the three years' Ministry, on the same scale, would fill a larger volume than the whole of the New Testament.

It is unnecessary to say more as to the reasons which may be assigned for the silence of St. John as to so much which is related by St. Luke. The two narratives blend here and there, as it were, the spirit or thought which one of them expresses being silently repeated in the other. Thus after St. John has ended his account of the feast of Tabernacles with the discourse of our Lord about the Good Shepherd Who has to seek other sheep besides those whom He has already in His fold, we may very well place that fresh outburst of missionary exertion and labour, of which St. Luke has made himself the sole historian, and which begins from the time when our Lord left Galilee and fixed His face to go to Jerusalem, sending messengers before Him, and scattering the seventy-two disciples over the whole of Judæa to prepare the people for His Preaching.³⁷ The same strain is

³⁷ St. Luke ix. 51, seq.

repeated in the parable of the lost sheep, and those which follow it.³⁸ The account which St. John gives, after the raising of Lazarus, of the council held by the Chief Priests, when they determined, at the suggestion of Caiaphas—who, as the Evangelist tells us, unconsciously prophesied—to put our Lord to death, answers, as it were, to the frequent mention in the other three Evangelists of the warnings addressed to His Apostles by our Lord concerning His approaching Passion. When St. John comes at last to relate the Supper at Bethany, he is just as suggestive of new incidents as in his account of the miracle of the feeding of the five thousand. He adds the various surmises which were made by the people at Jerusalem as to our Lord's coming to the feast. He mentions the presence of Lazarus at the Supper. He names Mary as the woman who anointed our Lord, and adds that the house was full of the fragrance of the ointment. He names Judas as the censor, and gives the reason of his criticism in his covetousness and habit of pilfering. He adds at the end the design of the priests to put Lazarus also to death, because he was the cause of the conversion of many.

Thus it may be said that each Evangelist has borne his part in the concert of strains which convey to us the knowledge which it has pleased the Providence of the Father that we should possess as to this last period of the Public Life of His Incarnate Son, before the days which were the immediate prelude to His Death. As has already been said, the life of the Soul and Sacred Heart of our Lord was hidden with His Father, save so far as it was disclosed by the words which He uttered and the actions which He wrought. In no part of the three years' Ministry have we so much of comparative abundance of our Lord's words recorded for us as in

³⁸ St. Luke xv. 1, seq.

this. They fall, it may be said, into three categories, for there is much of disputation with the priests, much of more ordinary teaching to the people, much of more private instruction to His own immediate disciples. Of the third category we may say that St. Matthew and St. Mark are the chief reporters, of the second St. Luke, and of the first St. John. The two first Evangelists tell us the story of that part of the time as to which the first Christians in Jerusalem could have less personal knowledge, and which might more conveniently be made the grounds of instruction to them by their first teachers, who were all Galilæans, and so strangers to Judæa and the Holy City. Such are the incidents which took place in Galilee and in Peræa, and which are connected with so many sublime and interior truths which relate to the perfection of Christians and the peculiar principles of our Lord's kingdom as such. The third Evangelist, with characteristic modesty, sets himself to glean in a part of the field which had been left untouched by others. He gathers up the memories of our Lord's popular teaching over the mountains and plains of Judæa properly so called, and combines them in a picture the main outlines and features of which recall all the characteristics of the earlier Galilæan teaching of which St. Matthew and St. Mark have been so full, and over which he has himself passed as an historian, neglecting nothing that required to be told, and rejoicing in the humble task of a supplementer, who saves from oblivion words and actions of our Lord which the others had omitted because they had already related, or were to relate, what was almost identical in incident or tendency. Thus the characteristic traits, both of our Lord's teaching and of the reception with which it was met by various classes of men, are painted for us by St. Luke in this part of his Gospel as faithfully and as fully as

by the two earlier Evangelists in their account of a different part of our Lord's Ministry. Through the whole of St. Luke's narrative, moreover, there runs that strain of compassionateness, of tenderness, of pity for sinners, and of love of the graciousness with which our Lord exercised His office of Redeemer and Healer of souls, which belongs in a peculiar manner to the gentle penitent whose pen has recorded the conversion of Magdalene and the return of the Prodigal Son. He seems also to feel the weight of the impending chastisement which was so soon to fall on the city and country which had been stained by the murder of our Lord, and to dwell upon such words and predictions of His as might prepare the faithful for the storm.

But after St. Luke has done his part, supplementing so largely as he has the narratives of St. Matthew and St. Mark, it must still have been clear to those who were familiar with the whole history that much yet remained to be added in order to make the account complete. There was yet, so to speak, to be drawn up the indictment of the Chief Priests and authorities at Jerusalem, who appear so suddenly on the scene in the three earlier Gospels, just before the final catastrophe, as the inveterate, malicious, and unscrupulous enemies of our Lord. We may well believe that the prayer which He breathed for them on the Cross was not unheard or unfruitful, and that when the Apostles were teaching in Jerusalem, and later, when the time came for the first written Gospel to be compiled, many of those, or many children of those, who had taken so strong a part against the Master, had submitted to the faith as it was taught by His disciples, and were living in the ineffable peace which He had won for them by His Blood. The time had not yet come when all could be written about the treatment which our Lord had received at the hands of the rulers of the

Synagogue, both before and at the time of His Passion. The ordinary Christian teaching could be better founded on the incidents and sayings of the Galilæan Ministry, unknown to the Judæan Christians, and thus the most natural vehicles of such instruction to them from the mouths of Galilæan masters.

This part of the history, therefore, was written the last, at a distance from Judæa, and, as it seems, after the fall of Jerusalem itself. St. John's Gospel has many aspects, and serves many purposes in the Divine councils of Him Who has given it to the Church. One of its historical aspects is that which makes it the narrative of the successive phases, dark at the first and far darker at the last, of the priestly opposition to and persecution of our Lord. The note is struck at the very beginning, in the account of the deputation sent from Jerusalem to St. John Baptist to question him as to his person and mission. It is heard again almost immediately in the question put to our Lord at the first Pasch, after the first cleansing of the Temple. It is echoed even in the candid but frightened discourse of Nicodemus, and in the motive assigned by the Evangelist for our Lord's retirement to Galilee. As early as the second Pasch, we find the hostility of the priests blown as it were to a white heat by the miracle on the Sabbath day at the Probatic Pool. This is assigned by St. John as the reason why, before the last feast of Tabernacles, our Lord avoided Judæa. Then we come to the period of the Ministry with which we are at present dealing, and here, chapter after chapter, at the feast of Tabernacles, on the occasion of the miracle on the man born blind, again at the feast of the Dedication, on account of our Lord's own words, and again after the miracle on Lazarus, the dominant note in the whole history sounds in our ears, the hatred of the priests to our Lord, and their determination to murder

Him. Even the miracle just named, the raising of Lazarus, belongs, in its historical aspect, to the story of the gradual deepening in intensity of the ecclesiastical hatred, rather than to that of the series of the manifestations of our Lord. Marvellous indeed is the manner in which St. John has subordinated the tracing of this tale of malice to the higher objects of doctrinal statements from our Lord's own lips as to His Person and work in the world. But still this is the part of the picture of His treatment, at the hands of those who above all others were bound to welcome Him, which has been allotted as a special work to the Evangelist of Love. It is one continual comment on his own words at the outset of his Gospel, 'He came unto His own, and His own received Him not.' And we may be sure that this part of the history is as important in itself as any other, and that the Church could as ill afford to lose the lesson which it conveys as that of any other part of the Gospel records. All the elements and principles which are continually at work in human society and in the history of the Church are gathered around our Lord in His Public Life and Passion. These would not illustrate as they do all the features of the unending conflict through which His Bride has to hold on her path towards heaven, if they did not represent the envy and jealousy of Annas and Caiaphas as working out the ultimate issue as powerfully as the treachery of Judas, the weakness of the disciples, the fickleness of the people, the worldliness of Herod, or the moral cowardice of Pilate.

CHAPTER III.

Third Period of the Public Life.

FROM THE CONFESSION OF ST. PETER TO PALM SUNDAY.

§ 82.—*The Prediction of the Passion and the teaching of the doctrine of the Cross.*

St. Matt. xvi. 21—28. St. Mark viii. 31—39. St. Luke ix. 21—27.

From that time	And He began	But He strictly
Jesus began to	to teach them that	charging them
show to His dis-	the Son of Man	commanded they
ciples, that He	must suffer many	should tell this
must go to Jeru-	things, and be re-	to no man, say-
salem, and suffer	jected by the an-	ing, The Son of
many things from	cients, and by the	Man must suffer
the ancients and	high-priests, and	many things, and
scribes and chief-	the scribes, and be	be rejected by the
priests, and be put	killed, and after	ancients and chief-
to death, and the	three days rise	priests and scribes,
third day rise again.	again. And He	and be killed, and
	spoke the word	the third day rise
	openly.	again.

And Peter tak-	And Peter tak-
ing Him, began to	ing Him, began to
rebuke Him, say-	rebuke Him. Who
ing, Lord, be it far	turning about, and
from Thee, this	seeing His disci-
shall not be unto	ples, threatened
Thee. Who turn-	Peter, saying, Go
ing said to Peter,	behind me, satan,

St. Matt. xvi. 23—27.

Go behind me,
satan, thou art a
scandal unto Me,
because thou sa-
vourest not the
things that are of
God, but the things
that are of men.

St. Mark viii. 33—38.

because thou sa-
vourest not the
things that are of
God, but the things
that are of men.

St. Luke ix. 23—26.

Then Jesus said
to his disciples, If
any man will come
after Me, let him
deny himself, and
take up his cross,
and follow Me.
For whosoever will
save his life, shall
lose it, and who-
soever shall lose
his life for My
sake, shall find it.
For what is a man
profited, if he gain
the whole world,
and suffer the loss
of his own soul?
Or what exchange
shall a man give
for his soul.

And calling the
multitude together,
with His disciples,
He said to them,
If any man will
come after Me, let
him deny himself,
and take up his
cross, and follow
Me. For whoso-
ever will save his
life, shall lose it,
and whosoever
shall lose his life
for My sake and
the Gospel, shall
save it. For what
shall it profit a
man, if he gain
the whole world,
and suffer the loss
of his soul? Or
what shall a man
give in exchange
for his soul?

And He said to
all, If any man will
come after Me, let
him deny himself,
and take up his
cross daily, and
follow Me. For
whosoever will
save his life, shall
lose it, and who-
soever shall lose
his life for My
sake, shall save it.
For what is a man
profited, if he gain
the whole world,
and cast away or
suffer the loss of
himself?

For the Son of

For he that shall

For he that shall

St. Matt. xvi. 27, 28.	St. Mark viii. 38, 39.	St. Luke ix. 26, 27.
Man shall come in the glory of His Father with His angels; and then will He render to every man according to his works.	be ashamed of Me, and of My words, in this adulterous and sinful generation, the Son of Man also will be ashamed of him, when He shall come in the glory of His Father, with the holy angels.	be ashamed of Me, and of My words, of him the Son of Man will be ashamed, when He shall come in His glory, and that of His Father, and of the holy angels.

Amen, I say to you, there are some standing here, that shall not taste death till they see the Son of Man coming in His kingdom.	And He said to them, Amen, I say to you, that there are some of them that stand here, who shall not taste death, till they see the kingdom of God coming in power.	But I tell you of a truth, There are some standing here that shall not taste death, till they see the kingdom of God.
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§ 83.—*The Transfiguration of our Lord.*

St. Matt. xvii. 1—13.	St. Mark ix. 1—12.	St. Luke ix. 28—36.
And after six days Jesus taketh unto Him Peter and James, and John his brother, and bringeth them up into a high mountain apart,	And after six days, Jesus taketh with Him Peter and James and John, and leadeth them up into a high mountain apart by themselves, and	And it came to pass about eight days after these words, that He took Peter, and James, and John, and went up into a mountain to pray,

St. Matt. xvii. 2—4.	St. Mark ix. 2—5.	St. Luke ix. 29—33.
and He was trans- figured before them, and His face did shine as the sun, and His gar- ments became white as snow.	was transfigured before them. And His garments be- came shining and exceeding white as snow, so as no fuller upon earth can make white.	and whilst He prayed, the shape of His countenance was altered, and His raiment be- came white and glittering.

And behold there appeared to them Moses and Elias talking with Him.	And there ap- peared to them Elias with Moses, and they were talk- ing with Jesus.	And behold two men were talking with Him. And they were Moses and Elias, appear- ing in majesty, and they spoke of His decease that He should accomplish in Jerusalem. But Peter and they that were with him were heavy with sleep. And waking, they saw His glory, and the two men that stood with Him.
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And Peter an- swering said to Jesus, Lord, it is good for us to be here, if Thou wilt, let us make here three tabernacles, one for Thee, one	And Peter an- swering said to Jesus, Rabbi, it is good for us to be here, and let us make three taber- nacles, one for Thee, and one for	And it came to pass, that as they were departing from Him, Peter saith to Jesus, Master, it is good for us to be here, and let us make
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St. Matt. xvii. 5—9.

for Moses, and one for Elias.

St. Mark ix. 6—8.

Moses, and one for Elias. For he knew not what he said, for they were struck with fear.

St. Luke ix. 33—36.

three tabernacles, one for Thee, and one for Moses, and one for Elias, not knowing what he said.

And as he was yet speaking, behold a bright cloud overshadowed them. And lo, a voice out of the cloud, saying, This is My beloved Son, in Whom I am well pleased, hear ye Him. And the disciples hearing, fell upon their face, and were very much afraid. And Jesus came and touched them, and said to them, Arise, and fear not. And they lifting up their eyes saw no one, but only Jesus.

And there was a cloud overshadowing them, and a voice came out of the cloud, saying, This is My beloved Son, hear ye Him. And immediately looking about, they saw no man any more, but Jesus only with them.

And as he spoke these things, there came a cloud, and overshadowed them, and they were afraid, when they entered into the cloud. And a voice came out of the cloud, saying, This is My beloved Son, hear ye Him. And whilst the voice was uttered, Jesus was found alone.

And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, till the Son of Man be

And as they came down from the mountain, He charged them not to tell any man what things they had seen, till the

St. Matt. xvii. 9—13.

risen from the
dead.

St. Mark ix. 9—12.

Son of Man shall
be risen again from
the dead. And
they kept the word
to themselves,
questioning toge-
ther what that
should mean, when
He shall be risen
from the dead.

St. Luke ix. 36

And they held
their peace, and
told no man in
those days any of
these things which
they had seen.

And His dis-
ciples, asked Him,
saying, Why then
do the scribes say
that Elias must
come first? But
He answering, said
to them, Elias in-
deed shall come,
and restore all
things. But I say
to you, that Elias
is already come,
and they knew
him not, but have
done unto him
whatsoever they
would. So also
the Son of Man
shall suffer from
them. Then the
disciples under-
stood that He had
spoken to them of
John the Baptist.

And they asked
Him, saying, Why
then do the Phari-
sees and scribes
say that Elias must
come first? Who
answering, said to
them, Elias, when
he shall come first,
shall restore all
things, and as it
is written of the
Son of Man, that
He must suffer
many things, and
be despised. But
I say to you, that
Elias also is come
(and they have
done to him what-
soever they would),
as it is written of
him.

§ 84.—*The Healing of the Boy out of whom the Apostles could not cast the devil.*

St. Matt. xvii. 14—22.

St. Mark ix. 13—31.

St. Luke ix. 37—45;
St. John vii. 1.

And coming to His disciples, He saw a great multitude about them, and the scribes disputing with them. And presently all the people seeing Jesus, were astonished and struck with fear, and running to Him, they saluted Him. And He asked them, What do you question about among you?

And it came to pass the day following, when they came down from the mountain, there met Him a great multitude.

And when He was come to the multitude, there came to Him a man falling down on his knees before Him, saying, Lord, have pity on my son, for he is a lunatic, and suffereth much, for he falleth often into the fire, and

And one of the multitude answering, said, Master, I have brought my son to Thee, having a dumb spirit, who, wheresoever he taketh him, dasheth him, and he foameth and gnasheth with the teeth, and pineth away, and I spoke

And behold a man among the crowd cried out, saying, Master, I beseech Thee, look upon my son, because he is my only one. And lo, a spirit seizeth him, and he suddenly crieth out, and he throweth him down and tear-eth him, so that he

St. Matt. xvii. 15, 16.

often into the water. And I brought him to Thy disciples, and they could not cure him.

Then Jesus answered and said, O unbelieving and perverse generation, how long shall I be with you? how long shall I suffer you? Bring him hither to Me.

St. Mark ix. 18—21.

to Thy disciples to cast him out, and they were not able.

Who answering them said, O unbelieving generation, how long shall I be with you? how long shall I suffer you? Bring him unto Me. And they brought him.

And when He had seen him, immediately the spirit troubled him, and being thrown down upon the ground, he rolled about foaming.

And He asked his father, How long time is it since this hath happened unto him? But he said, From his infancy. And often

St. Luke ix. 40—42.

foameth, and bruising him, he hardly departeth from him. And I desired thy disciples to cast him out, and they could not.

And Jesus answering, said, O unbelieving and perverse generation, how long shall I be with you, and suffer you? Bring hither thy son.

And as he was coming to Him, the devil threw him down and tore him.

St. Matt. xvii. 17.

St. Mark ix. 21—25.

St. Luke ix. 43.

times hath he cast him into the fire and into waters to destroy him. But if Thou canst do anything, help us, having compassion on us. And Jesus saith to him, If thou canst believe, all things are possible to him that believeth. And immediately the father of the boy crying out, with tears said, I do believe, Lord, help my unbelief.

And Jesus rebuked him, and the devil went out of him, and the child was cured from that hour.

And when Jesus saw the multitude running together, He threatened the unclean spirit, saying to him, Deaf and dumb spirit, I command thee, go out of him, and enter not any more into him. And crying out, and greatly tearing him, he went out of him, and he became as

And Jesus rebuked the unclean spirit, and cured the boy, and restored him to his father.

St. Matt. xvii. 18—21.

St. Mark ix. 26—28.

St. Luke ix. 44.

dead, so that many
said, He is dead.
But Jesus taking
him by the hand,
lifted him up, and
he arose.

Then came the
disciples to Jesus
secretly, and said,
Why could not we
cast him out? Je-
sus said to them,
Because of your
unbelief. For,
amen I say to you,
if you have faith
as a grain of mus-
tard seed, you shall
say to this moun-
tain, Remove from
hence hither, and
it shall remove,
and nothing shall
be impossible to
you. But this kind
is not cast out but
by prayer and fast-
ing.

And when He
was come into the
house, His disci-
ples secretly asked
Him, Why could
not we cast him
out? And He said
to them, This kind
can go out by
nothing, but by
prayer and fasting.

And when they
abode together in
Galilee, Jesus said
to them, The Son
of Man shall be
betrayed into the

And departing
from thence, they
passed through
Galilee, and He
would not that
any man should

And all were as-
tonished at the
mighty power of
God. But while all
wondered at all the
things He did, He

St. Matt. xvii. 22.

St. Mark ix. 29—31.

St. Luke ix. 44—45 ;
St. John vii. 1.

hands of men, and they shall kill Him, and the third day He shall rise again. And they were troubled exceedingly.

know it. And He taught His disciples, and said to them, The Son of Man shall be betrayed into the hands of men, and they shall kill Him, and after that He is killed, He shall rise again the third day. But they understood not the word, and they were afraid to ask Him.

said to His disciples, Lay you up in your hearts these words, for it shall come to pass that the Son of Man shall be delivered into the hands of men. But they understood not this word, and it was hid from them, so that they perceived it not. And they were afraid to ask Him concerning this word.

St. John vii. 1.

After these things Jesus walked in Galilee, for He would not walk in Judæa, because the Jews sought to kill Him.

§ 85.—*Jesus pays the coin of the tribute for Himself and Peter.*

St. Matt. xvii. 23—26.

And when they were come to Capharnaum, they that received the didrachmas came to Peter, and said to him, Doth not your master pay the didrachma? He said, Yes. And when he was come into the house, Jesus prevented him, saying, What is thy opinion, Simon? The kings of the earth, of whom

St. Matt. xvii. 25—26.

do they receive tribute or custom? of their own children, or of strangers? And he said, Of strangers. Jesus said to him, Then the children are free. But that we may not scandalize them, go to the sea, and cast in a hook, and that fish which shall first come up, take, and when thou hast opened its mouth, thou shalt find a stater, take that, and give it to them for Me and thee.

§ 86.—*Dispute among the Disciples. The evil of scandal.*

St. Mark ix. 32—49.

St. Luke ix. 46—50.

And they came to Capharnaum, and when they were in the house, He asked them, What did you treat of in the way? But they held their peace, for in the way they had disputed among themselves, which of them should be greater.

And there entered a thought into them, which of them should be greater.

And sitting down, He called the twelve, and saith to them, If any man desire to be first, he shall be the last of all, and the minister of all. And taking a child He set him in the

But Jesus seeing the thoughts of their heart, took a child and set him by Him. And He said to them, Who-soever shall receive this child in My name, receiveth Me ;

St. Mark ix. 35—42.

midst of them. Whom when He had embraced, He saith to them, Whosoever shall receive one such child as this in My name, receiveth Me. And whosoever shall receive Me, receiveth not Me, but Him that sent Me.

John answered Him, saying, Master, we saw one casting out devils in Thy name, who followeth not us, and we forbade him. But Jesus said, Do not forbid him. For there is no man that doth a miracle in My name, and can soon speak ill of Me. For he that is not against you, is for you. For whosoever shall give you to drink a cup of water in My name, because you belong to Christ, Amen, I say to you he shall not lose his reward. And whosoever shall scandalize one of these little ones that believe in Me, it were better for him that a mill-stone were hanged about his neck, and he were cast into the sea. And if thy hand scandalize thee, cut it off; it is better for thee to enter into life maimed, than having two

St. Luke ix. 48—50.

and whosoever shall receive Me, receiveth Him that sent Me. For he that is the lesser among you all, he is the greater.

And John answering, said, Master, we saw a certain man casting out devils in Thy name, and we forbade him, because he followeth not with us. And Jesus said to him, Forbid him not; for he that is not against you, is for you.

St. Mark ix. 43—49.

hands to go into hell, into unquenchable fire. Where their worm dieth not, and the fire is not extinguished. And if thy foot scandalize thee, cut it off. It is better for thee to enter lame into life everlasting, than having two feet, to be cast into the hell of unquenchable fire. Where their worm dieth not, and the fire is not extinguished. And if thy eye scandalize thee, pluck it out. It is better for thee with one eye to enter into the kingdom of God, than having two eyes to be cast into the hell of fire. Where their worm dieth not, and the fire is not extinguished. For every one shall be salted with fire, and every victim shall be salted with salt. Salt is good. But if the salt become unsavoury, wherewith will you season it? Have salt in you, and have peace among you.

St. Luke.

§ 87.—*Another account of the same discourse.*

St. Matt. xviii. 1—14.

At that hour the disciples came to Jesus, saying, Who, thinkest thou, is the greater in the kingdom of heaven?

And Jesus calling unto Him a little child, set him in the midst of them, and said, Amen I say to you, unless you be converted, and become as little children, you shall not enter into the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child, he is the greater in the kingdom of heaven. And he that shall receive one such little child in My name, receiveth Me. But he that shall scandalize one of these little ones that believe in Me, it were better for him that a mill-stone should be hanged about his neck, and that he should be drowned in the depth of the sea.

Woe to the world because of scandals. For it must needs be that scandals come, but nevertheless woe to that man by whom the scandal cometh. And if thy hand or thy foot scandalize thee, cut

St. Matt. xviii. 8—14.

it off, and cast it from thee. It is better for thee to go into life maimed or lame, than having two hands or two feet, to be cast into everlasting fire. And if thy eye scandalize thee, pluck it out, and cast it from thee. It is better for thee having one eye to enter into life, than having two eyes to be cast into hell fire.

See that you despise not one of these little ones, for I say to you, that their angels in heaven always see the face of My Father Who is in heaven. For the Son of Man is come to save that which was lost. What think you? If a man have an hundred sheep, and one of them should go astray, doth he not leave the ninety-nine in the mountains, and goeth to seek that which is gone astray? And if it so be that he find it, Amen I say to you, he rejoiceth more for that, than for the ninety-nine that went not astray. Even so it is not the will of your Father, Who is in heaven, that one of these little ones should perish.

§ 88.—*Fraternal correction
and forgiveness.*

St. Matt. xviii. 15—35.

But if thy brother shall offend against thee, go, and rebuke him between thee and him alone. If he shall hear thee, thou shalt gain thy brother. And if he will not hear thee, take with thee one or two more, that in the mouth of two or three witnesses every word may stand. And if he will not hear them, tell the Church. And if He will not hear the Church, let him be to thee as the heathen and publican.

Amen I say to you, whatsoever you shall bind upon earth, shall be bound also in heaven ; and whatsoever you shall loose upon earth, shall be loosed also in heaven. Again I say to you, that if two of you shall consent upon earth, concerning anything whatsoever they shall ask, it shall be done to them by My Father Who is in heaven. For where there are two or three gathered together in My name, there am I in the midst of them.

Then came Peter unto Him,

St. Matt. xviii. 21—29.

and said, Lord, how often shall my brother offend against me, and I forgive him ? till seven times ?

Jesus saith to him, I say not to thee, till seven times, but till seventy times seven times. Therefore is the kingdom of heaven likened to a king, who would take an account of his servants. And when he had begun to take the account, one was brought to him, that owed him ten thousand talents. And as he had not wherewith to pay it, his lord commanded that he should be sold, and his wife and children and all that he had, and payment to be made. But that servant falling down, besought him, saying, Have patience with me, and I will pay thee all. And the lord of that servant being moved with pity, let him go, and forgave him the debt. But when that servant was gone out, he found one of his fellow-servants that owed him an hundred pence, and laying hold of him, he throttled him saying, Pay what thou owest. And his fellow-servant falling

St. Matt. xviii. 30—35.

down, besought him, saying, Have patience with me, and I will pay thee all. And he would not, but went and cast him into prison, till he paid the debt. Now his fellow-servants seeing what was done, were very much grieved, and they came, and told their lord all that was done. Then his lord called him, and said to him, Thou wicked servant, I forgave thee all the debt, because thou besoughtest me. Shouldst not thou then have had compassion also on thy fellow-servant, even as I had compassion on thee? And his lord being angry delivered him to the torturers until he paid all the debt. So also shall My heavenly Father do to you, if you forgive not every one his brother from your hearts.

§ 89.—*Our Lord at Jerusalem at the feast of Tabernacles.*

St. John vii. 2—13.

Now the Jews' feast of Tabernacles was at hand. And His brethren said to Him, Pass from hence, and

St. John vii. 4—12.

go into Judæa, that Thy disciples also may see Thy works which Thou dost. For there is no man that doth anything in secret, and he himself seeketh to be known openly. If Thou do these things, manifest Thyself to the world. For neither did His brethren believe in Him.

Then Jesus said to them, My time is not yet come, but your time is always ready. The world cannot hate you, but Me it hateth, because I give testimony of it, that the works thereof are evil. Go you up to this festival day, but I go not up to this festival day; because My time is not accomplished.

When He had said these things, He Himself stayed in Galilee. But after His brethren were gone up, then He also went up to the feast, not openly, but, as it were, in secret. The Jews therefore sought him on the festival day, and said, Where is He? And there was much murmuring among the multitude concerning Him. For some said, He is a good man.

St. John vii. 12, 13.

And others said, No, but He seduceth the people. Yet no man spoke openly of Him, for fear of the Jews.

§ 90.—*Our Lord disputing in the Temple.*

St. John vii. 14—36.

Now about the midst of the feast, Jesus went up into the temple, and taught. And the Jews wondered, saying, How doth this man know letters, having never learned?

Jesus answered them, and said, My doctrine is not Mine, but His that sent Me. If any man will do the will of Him, he shall know of the doctrine, whether it be of God, or whether I speak of Myself. He that speaketh of himself, seeketh his own glory; but he that seeketh the glory of him that sent him, he is true, and there is no injustice in him. Did not Moses give you the law, and yet none of you keepeth the law? Why seek you to kill Me?

The multitude answered, and said, Thou hast a devil; who seeketh to kill Thee?

St. John vii. 21—28.

Jesus answered, and said to them, One work I have done, and you all wonder. Therefore Moses gave you circumcision (not because it is of Moses, but of the fathers), and on the sabbath-day you circumcise a man. If a man receive circumcision on the sabbath-day, that the law of Moses may not be broken, are you angry at Me because I have healed the whole man on the sabbath-day? Judge not according to the appearance, but judge just judgment.

Some therefore of Jerusalem said, Is not this He Whom they seek to kill? And behold He speaketh openly, and they say nothing to Him. Have the rulers known for a truth that this is the Christ? But we know this man, whence He is, but when the Christ cometh, no man knoweth whence He is.

Jesus therefore cried out in the temple, teaching and saying, You both know Me, and whence I am, and I am not come of Myself, but He that sent Me, is true, Whom

St. John vii. 29—36.

you know not. I know Him, because I am from Him, and He hath sent Me.

They sought therefore to apprehend Him, and no man laid hands on Him, because His hour was not yet come. But of the people many believed in Him, and said, When the Christ cometh, shall He do more miracles than these which this man doth? The Pharisees heard the people murmuring these things concerning Him, and the rulers and Pharisees sent ministers to apprehend Him.

Jesus therefore said to them, Yet a little while I am with you, and then I go to Him that sent Me. You shall seek Me, and shall not find Me, and where I am, thither you cannot come.

The Jews therefore said among themselves, Whither will He go, that we shall not find Him? will He go unto the dispersed among the Gentiles, and teach the Gentiles? What is this saying that He hath said, You shall seek Me, and shall not find

St. John vii. 36.

Me; and where I am, you cannot come?

§ 91.—*The Living Water of the Holy Spirit.*

St. John vii. 37—53; viii. 1.

And on the last and great day of the festivity, Jesus stood and cried, saying, If any man thirst, let him come to Me and drink. He that believeth in Me, as the scripture sayeth; Out of his belly shall flow rivers of living water. Now this He said of the Spirit which they should receive who believed in Him, for as yet the Spirit was not given, because Jesus was not yet glorified.

Of that multitude therefore, when they had heard these words of His, some said, This is the prophet indeed. Others said, This is the Christ. But some said, Doth the Christ come out of Galilee? Doth not the Scripture say, That Christ cometh of the seed of David, and from Bethlehem, the town where David was? So there arose a dissension among the people because of Him. And some of them

St. John vii. 44—53 ; viii. 1.

would have apprehended Him, but no man laid hands upon Him.

The ministers therefore came to the chief priests and the Pharisees. And they said to them, Why have you not brought Him? The ministers answered, Never did man speak like this man. The Pharisees therefore answered them, Are you also seduced? Hath any one of the rulers believed in Him, or of the Pharisees? But this multitude that knoweth not the law are accursed. Nicodemus said to them, he that came to Him by night, who was one of them, Doth our law judge any man, unless it first hear him, and know what he doth? They answered and said to him, Art thou also a Galilæan? Search the scriptures, and see that out of Galilee a prophet riseth not. And every man returned to his own house. And Jesus went unto Mount Olivet.

§ 92.—*The Woman taken in Adultery.*

St. John viii. 2—11.

And early in the morning He came again into the temple, and all the people came to Him, and sitting down He taught them.

And the scribes and Pharisees bring unto Him a woman taken in adultery, and they set her in the midst. And said to Him, Master, this woman was even now taken in adultery. Now Moses in the law commanded us to stone such a one. But what sayest Thou? And this they said tempting Him, that they might accuse Him.

But Jesus bowing Himself down, wrote with His finger on the ground. When therefore they continued asking Him, He lifted up Himself, and said to them, He that is without sin among you, let him first cast a stone at her. And again stooping down, He wrote on the ground.

But they hearing this, went out one by one, beginning at the eldest. And Jesus alone remained, and the woman standing in the midst.

St. John viii. 10, 11.

Then Jesus, lifting up Himself, said to her, Woman, where are they that accused thee? Hath no man condemned thee? Who said, No man, Lord. And Jesus said, Neither will I condemn thee. Go, and now sin no more.

§ 93.—*Our Lord the Light of the World.*

St. John viii. 12—20.

Again therefore Jesus spoke to them, saying, I am the light of the world. He that followeth Me, walketh not in darkness, but shall have the light of life.

The Pharisees therefore said to Him, Thou givest testimony of Thyself, Thy testimony is not true.

Jesus answered and said to them, Although I give testimony of Myself, My testimony is true; for I know whence I came, and whither I go, but you know not whence I come, or whither I go. You judge according to the flesh, I judge not any man. And if I do judge, My judgment is true; because I am

St. John viii. 17—20.

not alone, but I and the Father that sent Me. And in your law it is written, that the testimony of two men is true. I am one that give testimony of Myself, and the Father that sent Me, giveth testimony of Me.

They said therefore to Him, Where is Thy Father? Jesus answered, Neither Me do you know, nor My Father; if you did know Me, perhaps you would know My Father also.

These words Jesus spoke in the treasury, teaching in the temple, and no man laid hands on Him, because His hour was not yet come.

§ 94.—*Our Lord the Son of the Eternal Father.*

St. John viii. 21—59.

Again therefore Jesus said to them, I go, and you shall seek Me, and you shall die in your sin. Whither I go, you cannot come.

The Jews therefore said, Will He kill Himself, because He said, Whither I go, you cannot come?

And He said to them, You are from beneath, I am from

St. John viii. 23—31.

above. You are of this world, I am not of this world. Therefore I said to you, that you shall die in your sins. For if you believe not that I am He, you shall die in your sin.

They said therefore to Him, Who art Thou?

Jesus said to them, The Beginning, Who also speak unto you. Many things I have to speak and to judge of you. But He that sent Me is true, and the things I have heard of Him, these same I speak in the world.

And they understood not that He spoke of God His Father.

Jesus therefore said to them, When you shall have lifted up the Son of Man, then shall you know that I am He, and that I do nothing of Myself, but as the Father hath taught Me, these things I speak. And He that sent Me is with Me, and He hath not left Me alone, for I do always the things that please Him.

When He spoke these things, many believed in Him. Then Jesus said to

St. John viii. 32—39.

those Jews who believed Him, If you continue in My word, you shall be My disciples indeed. And you shall know the truth, and the truth shall make you free.

They answered Him, We are the seed of Abraham, and we have never been slaves to any man, how sayest Thou, You shall be free?

Jesus answered them, Amen, amen, I say unto you, that whosoever committeth sin, is the servant of sin. Now the servant abideth not in the house for ever, but the Son abideth for ever. If therefore the Son shall make you free, you shall be free indeed. I know that you are the children of Abraham, but you seek to kill Me, because My word hath no place in you. I speak that which I have seen with My Father, and you do the things that you have seen with your father.

They answered and said to Him, Abraham is our father.

Jesus saith to them, If you be the children of Abraham, do the works of Abraham.

St. John viii. 40—46.

But now you seek to kill Me, a man who hath spoken the truth to you, which I have heard of God. This Abraham did not. You do the works of your father.

They said therefore to Him, We are not born of fornication, we have one Father, even God.

Jesus therefore said to them, If God were your Father, you would indeed love Me. For from God I proceeded, and came, for I came not of Myself, but He sent Me. Why do you not know My speech? Because you cannot hear My word. You are of your father the devil, and the desires of your father you will do. He was a murderer from the beginning, and he stood not in the truth, because truth is not in him. When he speaketh a lie, he speaketh of his own, for he is a liar and the father thereof. But if I say the truth, you believe Me not. Which of you shall convince Me of sin? If I say the truth to you, why do you not believe Me? He

St. John viii. 47—54.

that is of God, heareth the words of God. Therefore you hear them not, because you are not of God.

The Jews therefore answered, and said to Him, Do not we say well, that Thou art a Samaritan, and hast a devil?

Jesus answered, I have not a devil, but I honour My Father, and you have dishonoured Me. But I seek not My own glory, there is One that seeketh and judgeth. Amen, amen, I say to you, If any man keep My word, he shall not see death for ever.

The Jews therefore said, Now we know that Thou hast a devil. Abraham is dead, and the prophets, and Thou sayest, If any man keep My word, he shall not taste death for ever. Art Thou greater than our father Abraham, who is dead? and the prophets are dead. Whom dost Thou make Thyself?

Jesus answered, if I glorify Myself, My glory is nothing. It is My Father that glori-

St. John viii. 54—59.

fieth Me, of Whom you say that He is your God. And you have not known Him, but I know Him. And if I shall say that I know Him not, I shall be like to you, a liar. But I do know Him, and do keep His word. Abraham, your father, rejoiced that He might see My day, he saw it, and was glad.

The Jews therefore said to Him, Thou art not yet fifty years old, and hast thou seen Abraham?

Jesus said to them, Amen, amen, I say to you, before Abraham was made, I am.

They took up stones therefore to cast at Him. But Jesus hid Himself, and went out of the Temple.

§ 95.—*The Man born blind.*

St. John ix. 1—41.

And Jesus passing by, saw a man who was blind from his birth, and His disciples asked Him, Rabbi, who hath sinned, this man, or his parents, that he should be born blind?

Jesus answered, Neither

St. John ix. 4—11.

hath this man sinned, nor his parents, but that the works of God should be made manifest in him. I must work the works of Him that sent Me, whilst it is day: the night cometh when no man can work. As long as I am in the world, I am the light of the world. When He had said these things, He spat on the ground, and made clay of the spittle, and spread the clay upon his eyes, and said to him, Go, wash in the pool of Siloe, which is interpreted, Sent.

He went therefore, and washed, and he came seeing. The neighbours therefore, and they who had seen him before that he was a beggar, said, Is not this he that sat and begged? Some said, This is he. But others said, No, but he is like him. But he said, I am he. They said therefore to Him, How were thy eyes opened? He answered, That Man that is called Jesus made clay, and anointed my eyes, and said to me, Go to the pool of Siloe, and wash. And I

St. John ix. 12—19.

went, I washed, and I see. And they said to him, Where is He? He saith, I know not.

They bring him that had been blind to the Pharisees. Now it was the sabbath, when Jesus made the clay, and opened his eyes. Again therefore the Pharisees asked him how he had received his sight. But he said to them, He put clay upon my eyes, and I washed, and I see. Some therefore of the Pharisees said, This man is not of God, who keepeth not the sabbath. But others said, How can a man that is a sinner do such miracles? And there was a division among them.

They say therefore to the blind man again, What sayest thou of Him that hath opened thy eyes? And he said, He is a prophet. The Jews then did not believe concerning him, that he had been blind, and had received his sight, until they called the parents of him that had received his sight. And asked them, saying, Is this your son, who you say was born blind? How

St. John ix. 20—27.

then doth he now see? His parents answered them, and said, We know that this is our son, and that he was born blind, but how he now seeth, we know not, or who hath opened his eyes, we know not : ask himself, he is of age, let him speak for himself. These things his parents said, because they feared the Jews, for the Jews had already agreed among themselves that if any man should confess Him to be Christ, he should be put out of the synagogue. Therefore did his parents say, He is of age, ask him.

They therefore called the man again that had been blind, and said to him, Give glory to God. We know that this man is a sinner. He said therefore to them, If He be a sinner, I know not : one thing I know, that whereas I was blind, now I see. They said then to him, What did He to thee? How did He open thy eyes? He answered them, I have told you already, and you have heard, why would you hear it again?

St. John ix. 28—36.

will you also become His disciples? They reviled him therefore, and said, Be thou His disciple, but we are the disciples of Moses. We know that God spoke to Moses, but as to this man, we know not from whence he is. The man answered, and said to them, Why, herein is a wonderful thing, that you know not from whence He is, and He hath opened my eyes. Now we know that God doth not hear sinners, but if a man be a server of God, and doth His will, him He heareth. From the beginning of the world it hath not been heard, that any man hath opened the eyes of one born blind. Unless this Man were of God, He could not do anything. They answered, and said to him, Thou wast wholly born in sins, and dost thou teach us? And they cast him out.

Jesus heard that they had cast him out, and when He had found him, He said to him, Dost thou believe in the Son of God?

He answered and said,

St. John ix. 37—41.

Who is He, Lord, that I may believe in Him?

And Jesus said to him, Thou hast both seen Him, and it is He that talketh with thee.

And he said, I believe, Lord. And falling down, he adored Him.

And Jesus said, For judgment I am come into this world, that they who see not, may see, and they who see, may become blind. And some of the Pharisees, who were with Him, heard, and they said unto Him, Are we also blind? Jesus said to them, If you were blind, you should not have sin, but now you say, We see, your sin remaineth.

§ 96.—*Our Lord the Shepherd of the Sheep.*

St. John x. 1—21.

Amen, amen, I say to you, he that entereth not by the door into the sheepfold, but climbeth up another way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter

St. John x. 3—11.

openeth, and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. And when he hath let out his own sheep, he goeth before them, and the sheep follow him, because they know his voice. But a stranger they follow not, but fly from him, because they know not the voice of strangers.

This proverb Jesus spoke to them. But they understood not what He spoke to them.

Jesus therefore said to them again, Amen, amen, I say to you, I am the door of the sheep. All others, as many as have come, are thieves and robbers, and the sheep heard them not. I am the door. By Me, if any man enter in, he shall be saved, and he shall go in, and go out, and shall find pastures. The thief cometh not, but for to steal, and to kill, and to destroy. I am come that they may have life, and may have it more abundantly.

I am the Good Shepherd. The good shepherd giveth his life for his sheep. But

St. John x. 12—20.

the hireling, and he that is not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and flieth, and the wolf catcheth, and scattereth the sheep. And the hireling flieth, because he is a hireling, and he hath no care for the sheep.

I am the Good Shepherd, and I know Mine, and Mine know Me. As the Father knoweth Me, and I know the Father, and I lay down My life for My sheep. And other sheep I have, that are not of this fold, them also I must bring, and they shall hear My voice, and there shall be one fold and one Shepherd. Therefore doth the Father love Me, because I lay down My life, that I may take it again. No man taketh it away from Me, but I lay it down of Myself, and I have power to lay it down, and I have power to take it up again. This commandment have I received of My Father.

A dissension rose again among the Jews for these words. And many of them

St. John x. 20, 21.

said, He hath a devil, and is mad. Why hear you him? Others said, These are not the words of one that hath a devil. Can a devil open the eyes of the blind?

§ 97.—*The Evangelical spirit.*

St. Luke ix. 51—62.

And it came to pass, when the days of His assumption were accomplished, that He steadfastly set His face to go to Jerusalem.

And He sent messengers before His face, and going, they entered into a city of the Samaritans, to prepare for Him. And they received Him not, because His face was of one going to Jerusalem. And when His disciples James and John had seen this, they said, Lord, wilt Thou that we command fire to come down from heaven, and consume them? And turning, He rebuked them, saying, You know not of what spirit you are. The Son of Man came not to destroy souls, but to save. And they went unto another town.

St. Luke ix. 57—62.

And it came to pass, as they walked in the way, that a certain man said to Him, I will follow Thee whithersoever Thou goest. Jesus said to Him, The foxes have holes, and the birds of the air nests, but the Son of Man hath not where to lay His head.

But He said to another, Follow Me. And he said, Lord, suffer me first to go and to bury my father. And Jesus said to him, Let the dead bury their dead, but go thou and preach the kingdom of God.

And another said, I will follow Thee, Lord, but let me first take my leave of them that are at my house. Jesus said to him, No man putting his hand to the plough, and looking back, is fit for the kingdom of God.

§ 98.—*The Mission of the Seventy-two.*

St. Luke x. 1—16.

And after these things the Lord appointed also other seventy-two, and He sent them two and two before His

St. Luke x. 2—10.

face into every city and place whither He Himself was to come.

And He said to them, The harvest indeed is great, but the labourers are few. Pray ye therefore the Lord of the harvest, that He send labourers into His harvest. Go, behold I send you as lambs among wolves. Carry neither purse, nor scrip, nor shoes, and salute no man by the way. Into whatsoever house you enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon him; but if not, it shall return to you. And in the same house remain, eating and drinking such things as they have, for the labourer is worthy of his hire. Remove not from house to house. And into what city soever you enter, and they receive you, eat such things as are set before you. And heal the sick that are therein, and say to them, The kingdom of God is come nigh unto you. But into whatsoever city you enter, and they receive you not, going forth

St. Luke x. 11—16.

into the streets thereof, say, Even the very dust of your city that cleaveth to us, we wipe off against you. Yet know this, that the kingdom of God is at hand. I say to you, it shall be more tolerable at that day for Sodom, than for that city.

Wo to thee, Corozain! wo to thee, Bethsaida! For if in Tyre and Sidon had been wrought the mighty works that have been wrought in you, they would have done penance long ago, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. And thou, Capharnaum, which art exalted unto heaven, thou shalt be thrust down to hell.

He that heareth you, heareth Me, and he that despiseth you, despiseth Me, and he that despiseth Me, despiseth Him that sent Me.

§ 99.—*Our Lord rejoicing in spirit.*

St. Luke x. 17—24.

And the seventy-two returned with joy, saying, Lord,

St. Luke x. 18—23.

the devils also are subject to us in Thy name.

And He said to them, I saw Satan like lightning falling from heaven. Behold, I have given you power to tread upon serpents and scorpions, and upon all the power of the enemy, and nothing shall hurt you. But yet rejoice not in this, that spirits are subject unto you, but rejoice in this, that your names are written in heaven.

In that same hour, He rejoiced in the Holy Ghost, and said, I confess to Thee, O Father, Lord of heaven and earth, because Thou hast hidden these things from the wise and prudent, and hast revealed them to little ones. Yea, Father, for so it hath seemed good in Thy sight. All things are delivered to Me by My Father, and no one knoweth Who the Son is but the Father, and Who the Father is but the Son, and to whom the Son will reveal Him. And turning to His disciples, He said, Blessed are the eyes which see the things which you see. For I

St. Luke x. 24.

say to you, that many prophets and kings have desired to see the things that you see, and have not seen them, and to hear the things that you hear, and have not heard them.

§ 100.—*The Parable of the Good Samaritan.*

St. Luke x. 25—37.

And behold a certain lawyer stood up, tempting Him, and saying, Master, what must I do to possess eternal life?

But He said to him, What is written in the law? how readest thou?

He answering, said, Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind, and thy neighbour as thyself.

And He said to him, Thou hast answered right: this do, and thou shalt live.

But he willing to justify himself, said to Jesus, and who is my neighbour?

And Jesus answering, said, A certain man went down

St. Luke x. 30—37.

from Jerusalem to Jericho, and fell among robbers, who also stripped him, and having wounded him, went away leaving him half dead. And it chanced, that a certain priest went down the same way, and seeing him, passed by. In like manner also a Levite, when he was near the place and saw him, passed by. But a certain Samaritan being on his journey, came near him, and seeing him, was moved with compassion. And going up to him, bound up his wounds, pouring in oil and wine, and setting him upon his own beast, brought him to an inn, and took care of him. And the next day he took out two pence, and gave to the host, and said, Take care of him, and whatsoever thou shalt spend over and above, I, at my return, will repay thee. Which of these three, in thy opinion, was neighbour to him that fell among the robbers?

But he said, He that showed mercy to him. And Jesus said to him, Go, and do thou in like manner.

§ 101.—*The Best Part chosen by Mary.*

St. Luke x. 38—42.

Now it came to pass as they went, that He entered into a certain town, and a certain woman named Martha received Him into her house. And she had a sister called Mary, who sitting also at the Lord's feet, heard His word. But Martha was busy about much serving. Who stood and said, Lord, hast thou no care that my sister hath left me alone to serve? speak to her therefore, that she help me. And the Lord answering, said to her, Martha, Martha, thou art careful and art troubled about many things. But one thing is necessary. Mary hath chosen the best part, which shall not be taken away from her.

§ 102.—*How and how confidently we should pray.*

St. Luke xi. 1—13.

And it came to pass, that as He was in a certain place praying, when He ceased, one of His disciples said to Him, Lord, teach us to pray, as John also taught his disciples.

St. Luke xi. 2—8.

And He said to them,
When you pray, say,
Father, hallowed be Thy
name.

Thy kingdom come.

Give us this day our daily
bread.

And forgive us our sins,
for we also forgive every one
that is indebted to us.

And lead us not into temp-
tation.

And He said to them,
Which of you shall have a
friend, and shall go to him
at midnight, and shall say
to him, Friend, lend me three
loaves, because a friend of
mine is come off his journey
to me, and I have not what
to set before him; and he
from within should answer,
and say, Trouble me not, the
door is now shut, and my
children are with me in bed,
I cannot rise and give thee.
Yet if he shall continue
knocking, I say to you, al-
though he will not rise and
give him, because he is his
friend, yet, because of his
importunity, he will rise, and
give him as many as he
needeth.

St. Luke xi. 9—13.

And I say to you, Ask,
and it shall be given you,
seek, and you shall find,
knock, and it shall be opened
to you. For every one that
asketh, receiveth, and he that
seeketh, findeth, and to him
that knocketh, it shall be
opened. And which of you
if he ask his father bread,
will he give him a stone? or
a fish, will he for a fish give
him a serpent? Or if he
shall ask an egg, will he
reach him a scorpion? If
you then, being evil, know
how to give good gifts to
your children, how much
more will your Father from
heaven give the good Spirit
to them that ask Him?

§ 103.—*Our Lord answering
His slanderers and those
who sought a sign.*

St. Luke xi. 14—36.

And He was casting out a
devil, and the same was
dumb, and when He had
cast out the devil, the dumb
spoke, and the multitudes
were in admiration at it, but
some of them said, He cast-
eth out devils by Beelzebub,

St. Luke xi. 16—24.

the prince of devils. And others tempting, asked of Him a sign from heaven.

But He, seeing their thoughts, said to them, Every kingdom divided against itself shall be brought to desolation, and house upon house shall fall. And if Satan also be divided against himself, how shall his kingdom stand? because you say, that through Beelzebub I cast out devils. Now if I cast out devils by Beelzebub, by whom do your children cast them out? Therefore they shall be your judges. But if I by the finger of God cast out devils, doubtless the kingdom of God is come upon you. When a strong man armed keepeth his court, those things are in peace which he possesseth. But if a stronger than he come upon him, and overcome him, he will take away all his armour wherein he trusted, and will distribute his spoils. He that is not with Me, is against Me, and he that gathereth not with Me, scattereth.

When the unclean spirit is

St. Luke xi. 25—30.

gone out of a man, he walketh through places without water, seeking rest, and not finding, he saith, I will return into my house whence I came out. And when he is come, he findeth it swept and garnished. Then he goeth and taketh with him seven other spirits more wicked than himself, and entering in they dwell there. And the last state of that man becomes worse than the first.

And it came to pass, as He spoke these things, a certain woman from the crowd, lifting up her voice, said to Him, Blessed is the womb that bore Thee, and the paps that gave Thee suck. But He said, Yea rather, blessed are they who hear the word of God and keep it.

And the multitudes running together, He began to say, This generation is a wicked generation; it asketh a sign, and a sign shall not be given it, but the sign of Jonas the prophet. For as Jonas was a sign to the Ninivites, so shall the Son of

St. Luke xi. 31—36.

Man also be to this generation. The Queen of the South shall rise in the judgment with the men of this generation, and shall condemn them, because she came from the ends of the earth to hear the wisdom of Solomon, and behold, more than Solomon here! The men of Ninive shall rise in the judgment with this generation, and shall condemn it, because they did penance at the preaching of Jonas, and behold, more than Jonas here!

No man lighteth a candle, and putteth it in a hidden place, nor under a bushel, but upon a candlestick, that they that come in may see the light. The light of thy body is thy eye. If thy eye be single, thy whole body will be lightsome, but if it be evil, thy body also will be darksome. Take heed therefore that the light which is in thee be not darkness. If then thy whole body be lightsome, having no part of darkness, the whole shall be lightsome, and as a bright lamp shall enlighten thee.

§ 104.—*The Rebuking of the Pharisees and Lawyers.*

St. Luke xi. 37—54.

And as He was speaking, a certain Pharisee prayed Him that He would dine with him. And He going in, sat down to eat. And the Pharisee began to say, thinking within himself, why He was not washed before dinner. And the Lord said to him, Now you Pharisees make clean the outside of the cup and of the platter, but your inside is full of rapine and iniquity. Ye fools, did not He that made that which is without, make also that which is within? But yet that which remaineth, give alms, and behold, all things are clean unto you. But wo to you, Pharisees, because you tithe mint and rue and every herb, and pass over judgment and the charity of God. Now these things you ought to have done, and not to leave the other undone. Wo to you, Pharisees, because you love the uppermost seats in the synagogues, and salutations in the market-place. Wo to you, because you are as

St. Luke xi. 45—51.

sepulchres that appear not, and men that walk over are not aware.

And one of the lawyers answering, saith to Him, Master, in saying these things Thou reproachest us also. But He said, Wo to you lawyers also, because you load men with burthens which they cannot bear, and you yourselves touch not the packs with one of your fingers. Wo to you, who build the monuments of the prophets, and your fathers killed them. Truly you bear witness that you consent to the doings of your fathers, for they indeed killed them, and you build their sepulchres. For this cause also the wisdom of God said, I will send to them prophets and apostles, and some of them they will kill and persecute. That the blood of all the prophets which was shed from the foundation of the world, may be required of this generation. From the blood of Abel unto the blood of Zacharias, who was slain between the altar and the temple. Yea, I

St. Luke xi. 52—54.

say to you, it shall be required of this generation. Wo to you lawyers, for you have taken away the key of knowledge, you yourselves have not entered in, and those that were entering in, you have hindered.

And as He was saying these things to them, the Pharisees and the lawyers began vehemently to urge Him, and to oppress His mouth about many things, lying in wait for Him, and seeking to catch something from His mouth, that they might accuse Him.

§ 105.—*Our Lord teaches His Disciples about Hypocrisy and Confidence in God.*

St. Luke xii. 1—12.

And when great multitudes stood about Him, so that they trod one upon another, He began to say to His disciples, Beware ye of the leaven of the Pharisees, which is hypocrisy. For there is nothing covered that shall not be revealed, nor hidden that shall not be known. For whatsoever things you have spoken in darkness, shall be pub-

St. Luke xii. 4—10.

lished in the light, and that which you have spoken in the ear in the chambers, shall be preached on the housetops.

And I say to you, my friends, Be not afraid of them who kill the body, and after that have no more that they can do. But I will show you whom you shall fear. Fear ye Him, Who after He hath killed, hath power to cast into hell. Yea, I say to you, fear Him.

Are not five sparrows sold for two farthings, and not one of them is forgotten before God? Yea, the very hairs of your head are all numbered. Fear not therefore, you are of more value than many sparrows. And I say to you, Whosoever shall confess Me before men, him shall the Son of Man also confess before the angels of God. But he that shall deny Me before men, shall be denied before the angels of God. And whosoever speaketh a word against the Son of Man, it shall be forgiven him, but to him that shall

St. Luke xii. 11, 12.

blaspheme against the Holy Ghost, it shall not be forgiven.

And when they shall bring you into the synagogues, and to magistrates and powers, be not solicitous how or what you shall answer, or what you shall say, for the Holy Ghost shall teach you in the same hour what you must say.

§ 106. — *Warnings against covetousness and worldly cares.*

St. Luke xii. 13—34.

And one of the multitude said to Him, Master, speak to my brother that he divide the inheritance with me. But he said to him, Man, who hath appointed Me judge or divider over you?

And He said to them, Take heed, and beware of all covetousness, for a man's life doth not consist in the abundance of things which he possesseth. And He spoke a similitude to them, saying, The land of a certain rich man brought forth plenty of fruits. And he thought within him-

St. Luke xii. 18—24.

self, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do, I will pull down my barns, and will build greater, and into them will I gather all things that are grown to me, and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years, take thy rest, eat, drink, make good cheer. But God said to him, Thou fool, this night do they require thy soul of thee, and whose shall those things be which thou hast provided? So is he that layeth up treasure for himself, and is not rich towards God.

And He said to His disciples, Therefore I say to you, be not solicitous for your life, what you shall eat, nor for your body, what you shall put on. The life is more than the meat, and the body is more than the raiment. Consider the ravens, for they sow not, neither do they reap, neither have they storehouse nor barn, and God feedeth them.

St. Luke xii. 25—32.

How much are you more valuable than they? And which of you, by taking thought, can add to his stature one cubit? If then ye be not able to do so much as the least thing, why are you solicitous for the rest? Consider the lilies how they grow, they labour not, neither do they spin. But I say to you, not even Solomon, in all his glory, was clothed like one of these. Now if God clothe in this manner the grass that is to-day in the field, and to-morrow is cast into the oven, how much more you, O ye of little faith?

And seek not you, what you shall eat, or what you shall drink, and be not lifted up on high. For all these things do the nations of the world seek. But your Father knoweth that you have need of these things. But seek ye first the kingdom of God and His justice, and all these things shall be added unto you.

Fear not, little flock, for it hath pleased your Father to give you a kingdom. Sell

St. Luke xii. 33, 34.

what you possess, and give alms. Make to yourselves bags which grow not old, a treasure in heaven which faileth not, where no thief approacheth, nor moth corrupteth. For where your treasure is, there will your heart be also.

§ 107.—*Warnings as to watchfulness.*

St. Luke xii. 35—59.

Let your loins be girt, and lamps burning in your hands, and you yourselves like to men who wait for their lord, when he shall return from the wedding, that when he cometh and knocketh, they may open to him immediately. Blessed are those servants whom the Lord, when He cometh, shall find watching. Amen I say to you, that He will gird Himself and make them sit down to meat, and passing will minister unto them. And if He shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. But this know ye, that if the

St. Luke xii. 39—46.

householder did know at what hour the thief would come, he would surely watch, and would not suffer his house to be broken open. Be you then also ready, for at what hour you think not, the Son of Man will come.

And Peter said to Him, Lord, dost Thou speak this parable to us, or likewise to all?

And the Lord said, Who (thinkest thou) is the faithful and wise steward, whom his lord setteth over his family, to give them their measure of wheat in due season? Blessed is that servant, whom when his lord shall come, he shall find so doing. Verily I say to you, he will set him over all that he possesseth. But if that servant shall say in his heart, My lord is long a coming, and shall begin to strike the men servants and maid servants, and to eat and to drink, and be drunk, the lord of that servant will come in the day that he hopeth not, and at the hour that he knoweth not, and shall separate him,

St. Luke xii. 47—53.

and shall appoint him his portion with unbelievers.

And that servant who knew the will of his lord, and prepared not himself, and did not according to his will, shall be beaten with many stripes. But he that knew not, and did things worthy of stripes, shall be beaten with few stripes. And unto whomsoever much is given, of him much shall be required, and to whom they have committed much, of him they will demand the more.

I am come to cast fire on the earth, and what will I, but that it be kindled? And I have a baptism wherewith I am to be baptized, and how am I straitened, until it be accomplished?

Think ye that I am come to give peace on earth? I tell you, no, but separation. For there shall be from henceforth five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father, the mother against

St. Luke xii. 54—59.

the daughter, and the daughter against the mother, the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law.

And He said also to the multitudes, When you see a cloud rising from the west, presently you say, A shower is coming, and so it happeneth. And when ye see the south wind blow, you say, There will be heat, and it cometh to pass. You hypocrites, you know how to discern the face of the heaven and of the earth, but how is it that you do not discern this time? And why even of yourselves, do you not judge that which is just?

And when thou goest with thy adversary to the prince, whilst thou art in the way, endeavour to be delivered from him, lest perhaps he draw thee to the judge, and the judge deliver thee to the exacter, and the exacter cast thee into prison. I say to thee, thou shalt not go out thence, until thou pay the very last mite.

§ 108.—*Parable of the
Fig-tree.*

St. Luke xiii. 1—9.

And there were present, at that very time, some that told Him of the Galilæans, whose blood Pilate had mingled with their sacrifices. And He answering, said to them, Think you, that these Galilæans were sinners above all the men of Galilee, because they suffered such things? No, I say to you, but unless you shall do penance, you shall all likewise perish. Or those eighteen upon whom the tower fell in Siloe, and slew them, think you that they also were debtors above all the men that dwelt in Jerusalem? No, I say to you, but except you do penance, you shall all likewise perish.

He spoke also this parable, A certain man had a fig-tree planted in his vineyard, and he came seeking fruit on it, and found none. And he said to the dresser of the vineyard, Behold, for these three years I come seeking fruit on this fig-tree, and I find none. Cut it down there-

St. Luke xiii. 8, 9.

fore, why cumbereth it the ground. But he answering, said to him, Lord, let it alone this year also, until I dig about it, and dung it. And if happily it bear fruit—but if not, then after that thou shalt cut it down.

§ 109.—*The Sabbath, and the
growth of the Word of God.*

St. Luke xiii. 10—21.

And He was teaching in their synagogue, on their sabbath. And behold there was a woman who had a spirit of infirmity eighteen years, and she was bowed together, neither could she look upwards at all. Whom when Jesus saw, He called her unto Him, and said to her, Woman, thou art delivered from thy infirmity. And He laid His hands upon her, and immediately she was made straight, and glorified God.

And the ruler of the synagogue (being angry that Jesus had healed on the sabbath), answering, said to the multitude, Six days there are wherein you ought to

St. Luke xiii. 14—20.

work. In them therefore come, and be healed, and not on the sabbath-day.

And the Lord answering him, said, Ye hypocrites, doth not every one of you on the sabbath-day loose his ox or his ass from the manger, and lead them to water? And ought not this daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath-day?

And when He said these things, all His adversaries were ashamed, and all the people rejoiced for all the things that were gloriously done by Him.

He said therefore, To what is the kingdom of God like, and whereunto shall I resemble it? It is like to a grain of mustard-seed, which a man took and cast into his garden, and it grew and became a great tree, and the birds of the air lodged in the branches thereof. And again He said, Whereunto shall I esteem the kingdom of God to be like? It is

St. Luke xiii. 21.

like to leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

§ 110.—*The Narrow Gate.*

St. Luke xiii. 22—35.

And He went through the cities and towns teaching, and making His journey to Jerusalem. And a certain man said to Him, Lord, are they few that are saved?

But He said to them, Strive to enter by the narrow gate, for many, I say to you, shall seek to enter, and shall not be able. But when the master of the house shall be gone in, and shall shut to the door, you shall begin to stand without, and knock at the door, saying, Lord, open to us. And He answering, shall say to you, I know you not, whence you are. Then you shall begin to say, We have eaten and drunk in Thy presence, and Thou hast taught in our streets. And He shall say to you, I know you not, whence you are; depart from Me, all ye workers of iniquity. There shall

St. Luke xiii. 28—33.

be weeping and gnashing of teeth, when you shall see Abraham and Isaac and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And there shall come from the east and the west, and the north and the south, and shall sit down in the kingdom of God. And behold, they are last that shall be first, and they are first that shall be last.

The same day, there came some of the Pharisees, saying to Him, Depart, and get Thee hence, for Herod hath a mind to kill Thee.

And He said to them, Go and tell that fox, Behold, I cast out devils, and do cures to-day and to-morrow, and the third day I am consummated. Nevertheless I must walk to-day and to-morrow and the day following, because it cannot be that a prophet perish out of Jerusalem. Jerusalem, Jerusalem, that killest the prophets, and stonest them that are sent to thee! How often would I have gathered thy children as the

St. Luke xiii. 34, 35.

bird doth her brood under her wings, and thou wouldst not! Behold your house shall be left to you desolate. And I say to you, that you shall not see Me till the time come, when you shall say, Blessed is He that cometh in the name of the Lord.

§ III.—*Our Lord in the house of a chief among the Pharisees.*

St. Luke xiv. 1—14.

And it came to pass, when Jesus went into the house of one of the chief of the Pharisees, on the sabbath-day, to eat bread, that they watched Him. And behold, there was a certain man before Him that had the dropsy.

And Jesus answering, spoke to the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath-day? But they held their peace. But He taking him, healed him, and sent him away. And answering them, He said, Which of you shall have an ass or an ox fall into a pit, and will not immediately draw him out on the sabbath-day? And they

St. Luke xiv. 6—12.

could not answer Him to these things.

And He spoke a parable also to them that were invited, marking how they chose the first seats at the table, saying to them, When thou art invited to a wedding, sit not down in the first place, lest perhaps one more honourable than thou be invited by him; and he that invited thee and him, come and say to thee, Give this man place, and then thou begin with shame to take the lowest place. But when thou art invited, go, sit down in the lowest place, that when he who invited thee cometh, he may say to thee, Friend, go up higher. Then shalt thou have glory before them that sit at table with thee. Because every one that exalteth himself shall be humbled, and he that humbleth himself shall be exalted.

And He said to him also that had invited Him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor thy neighbours

St. Luke xiv. 13, 14.

who are rich, lest perhaps they also invite thee again, and a recompense be made to thee. But when thou makest a feast, call the poor, the maimed, the lame, and the blind. And thou shalt be blessed, because they have not wherewith to make thee recompense, for recompense shall be made thee at the resurrection of the just.

§ 112.—*Parable of those who were invited to the Great Supper.*

St. Luke xiv. 15—24.

When one of them that sat at table with Him, had heard these things, he said to Him, Blessed is he that shall eat bread in the kingdom of God.

But He said to him, A certain man made a great supper, and invited many. And he sent his servant at the hour of supper to say to them that were invited, that they should come, for now all things are ready. And they began all at once to make excuse. The first said to him, I have bought a farm, and I must needs go out and see it,

St. Luke xiv. 19—24.

I pray thee, hold me excused. And another said, I have bought five yoke of oxen, and I go to try them, I pray thee, hold me excused. And another said, I have married a wife, and therefore I cannot come.

And the servant returning told these things to his lord. Then the master of the house, being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the feeble, and the blind, and the lame. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the Lord said to the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. But I say unto you, that none of those men that were invited, shall taste of my supper.

§ 113.—*The conditions needful for following our Lord.*

St. Luke xiv. 25—35.

And there went great mul-

St. Luke xiv. 25—33.

titudes with Him. And turning, he said to them, If any man come to Me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea and his own life also, he cannot be My disciple. And whosoever doth not carry his cross, and come after Me, cannot be My disciple.

For which of you having a mind to build a tower, doth not first sit down, and reckon the charges that are necessary, whether he hath wherewithal to finish it, lest after he hath laid the foundation, and is not able to finish it, all that see it begin to mock him, saying, This man began to build, and was not able to finish. Or what king, about to go to make war against another king, doth not first sit down, and think whether he be able, with ten thousand, to meet him that, with twenty thousand, cometh against him. Or else, whilst the other is yet afar off, sending an embassy, he desireth conditions of peace. So likewise every one of you that doth

St. Luke xiv. 34, 35.

not renounce all that he possesseth, cannot be My disciple.

Salt is good. But if the salt should lose its savour, wherewith shall it be seasoned? It is neither profitable for the land nor for the dung-hill, but shall be cast out. He that hath ears to hear, let him hear.

§ 114.—*The Lost Sheep. The Lost Groat. The Prodigal Son.*

St. Luke xv. 1—32.

Now the publicans and sinners drew near unto Him to hear Him. And the Pharisees and the scribes murmured, saying, This man receiveth sinners, and eateth with them.

And He spoke to them this parable, saying, What man of you that hath an hundred sheep, and if he shall lose one of them, doth he not leave the ninety-nine in the desert, and go after that which was lost, until he find it? And when he hath found it, lay it upon his shoulders rejoicing, and com-

St. Luke xv. 6—13.

ing home, call together his friends and neighbours, saying to them, Rejoice with me, because I have found my sheep that was lost? I say to you, that even so there shall be joy in heaven upon one sinner that doth penance more than upon ninety-nine just who need not penance.

Or what woman having ten groats, if she lose one groat, doth not light a candle, and sweep the house, and seek diligently, until she find it? And when she hath found it, call together her friends and neighbours, saying, Rejoice with me, because I have found the groat which I had lost. So I say to you, there shall be joy before the angels of God upon one sinner doing penance.

And He said, A certain man had two sons, and the younger of them said to his father, Father, give me the portion of substance that falleth to me. And he divided unto them his substance. And not many days after, the younger son, gathering all together, went abroad into a

St. Luke xv. 14—20.

far country, and there wasted his substance, living riotously.

And after he had spent all, there came a mighty famine in that country, and he began to be in want. And he went and cleaved to one of the citizens of that country. And he sent him into his farm to feed swine. And he would fain have filled his belly with the husks the swine did eat, and no man gave unto him.

And returning to himself, he said, How many hired servants in my father's house abound with bread, and I here perish with hunger! I will arise, and will go to my father, and say to him, Father, I have sinned against heaven, and before thee. I am not now worthy to be called thy son, make me as one of thy hired servants.

And rising up he came to his father. And when he was yet a great way off, his father saw him, and was moved with compassion, and running to him, fell upon his neck, and kissed him. And

St. Luke xv. 21—29.

the son said to him, Father, I have sinned against heaven, and before thee, I am not now worthy to be called thy son. And the father said to his servants, Bring forth quickly the first robe, and put it on him, and put a ring on his hand and shoes on his feet, and bring hither the fatted calf, and kill it, and let us eat and make merry, because this my son was dead, and is come to life again, was lost, and is found. And they began to be merry.

Now his elder son was in the field, and when he came and drew nigh to the house, he heard music and dancing. And he called one of the servants, and asked, what these things meant. And he said to him, Thy brother is come, and thy father hath killed the fatted calf, because he hath received him safe. And he was angry, and would not go in. His father therefore coming out began to entreat him. And he answering, said to his father, Behold, for so many years do I serve thee, and I have never trans-

St. Luke xv. 30—32.

gressed thy commandment, and yet thou hast never given me a kid to make merry with my friends. But as soon as this thy son is come, who hath devoured his substance with harlots, thou hast killed for him the fatted calf. But he said to him, Son, thou art always with me, and all I have is thine. But it was fit, that we should make merry and be glad, for this thy brother was dead, and is come to life again, he was lost, and is found.

§ 115.—*The Unjust Steward.*

St. Luke xvi. 1—13.

And He said also to His disciples, There was a certain rich man who had a steward, and the same was accused unto him, that he had wasted his goods. And he called him and said to him, How is it that I hear this of thee? give an account of thy stewardship, for now thou canst be steward no longer. And the steward said within himself, What shall I do, because my lord taketh away from me the stewardship? To dig I am

St. Luke xvi. 4—10.

not able, to beg I am ashamed. I know what I will do, that when I shall be removed from the stewardship, they may receive me into their houses. Therefore calling together every one of his lord's debtors, he said to the first, How much dost thou owe my lord? But he said, An hundred barrels of oil. And he said to him, Take thy bill, and sit down quickly, and write fifty. Then he said to another, And how much dost thou owe? Who said, An hundred quarters of wheat. He said to him, Take thy bill, and write eighty. And the lord commended the unjust steward, forasmuch as he had done wisely, for the children of this world are wiser in their generation than the children of light.

And I say to you, Make unto you friends of the mammon of iniquity, that when you shall fail, they may receive you into everlasting dwellings. He that is faithful in that which is least, is faithful also in that which is

St. Luke xvi. 11—13.

greater, and he that is unjust in that which is little, is unjust also in that which is greater. If then you have not been faithful in the unjust mammon, who will trust you with that which is the true? And if you have not been faithful in that which is another's, who will give you that which is your own? No servant can serve two masters, for either he will hate the one, and love the other, or he will hold to the one, and despise the other. You cannot serve God and mammon.

§ 116.—*The Rich Man and Lazarus.*

St. Luke xvi. 14—31.

Now the Pharisees, who were covetous, heard all these things, and they derided Him. And He said to them, You are they who justify yourselves before men, but God knoweth your hearts, for that which is high to men, is an abomination before God. The law and the prophets were until John; from that time the kingdom of God

St. Luke xvi. 17—23.

is preached, and every one useth violence towards it. And it is easier for heaven and earth to pass, than one tittle of the law to fall. Every one that putteth away his wife, and marrieth another, committeth adultery, and he that marrieth her that is put away from her husband, committeth adultery.

There was a certain rich man, who was clothed in purple and fine linen, and feasted sumptuously every day. And there was a certain beggar, named Lazarus, who lay at his gate, full of sores, desiring to be fed with the crumbs that fell from the rich man's table, and no one did give him, moreover the dogs came, and licked his sores.

And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom. And the rich man also died, and he was buried in hell.

And lifting up his eyes when he was in torments, he saw Abraham afar off, and Lazarus in his bosom,

St. Luke xvi. 24—30.

and he cried, and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, to cool my tongue, for I am tormented in this flame. And Abraham said to him, Son, remember that thou didst receive good things in thy lifetime, and likewise Lazarus evil things, but now he is comforted, and thou art tormented.

And besides all this, between us and you there is fixed a great chaos, so that they who would pass from hence to you cannot, nor from thence come hither.

And he said, Then, father, I beseech thee, that thou wouldst send him to my father's house, for I have five brethren, that he may testify unto them, lest they also come into this place of torments.

And Abraham said to him, They have Moses and the prophets, let them hear them.

But he said, No, father Abraham, but if one went to them from the dead, they will do penance.

St. Luke xvi. 31.

And he said to him, If they hear not Moses and the prophets, neither will they believe, if one rise again from the dead.

§ 117.—*Scandal. Forgiveness of injuries.*

St. Luke xvii. 1—10.

And He said to His disciples, It is impossible that scandals should not come, but wo to him through whom they come! It were better for him, that a mill-stone were hanged about his neck, and he cast into the sea, than that he should scandalize one of these little ones.

Take heed to yourselves. If thy brother sin against thee, reprove him, and if he do penance, forgive him. And if he sin against thee seven times in a day, and seven times in a day be converted unto thee, saying, I repent, forgive him.

And the Apostles said to the Lord, Increase our faith.

And the Lord said, If you had faith like to a grain of mustard-seed, you might say to this mulberry-tree, Be thou

St. Luke xvii. 6—10.

rooted up, and be thou transplanted into the sea, and it would obey you. But which of you having a servant ploughing, or feeding cattle, will say to him, when he is come from the field, Immediately go, sit down to meat, and will not rather say to him, Make ready my supper, and gird thyself, and serve me, whilst I eat and drink, and afterwards thou shalt eat and drink? Doth he thank that servant, for doing the things which he commanded him? I think not. So you also, when you shall have done all these things that are commanded you, say, We are unprofitable servants, we have done that which we ought to do.

§ 118.—*The Ten Lepers.*

St. Luke xvii. 11—19.

And it came to pass, as He was going to Jerusalem, He passed through the midst of Samaria and Galilee. And as He entered into a certain town, there met Him ten men that were lepers, who stood afar off, and lifted up

St. Luke xvii. 14—19.

their voice, saying, Jesus, Master, have mercy on us.

Whom when He saw, He said, Go, show yourselves to the priests. And it came to pass, as they went, they were made clean.

And one of them, when he saw that he was made clean, went back, with a loud voice glorifying God. And he fell on his face before His feet, giving thanks, and this was a Samaritan.

And Jesus answering, said, Were not ten made clean? and where are the nine? There is no one found to return and give glory to God, but this stranger. And He said to him, Arise, go thy way, for thy faith hath made thee whole.

§ 119.—*The Jews desire to stone our Lord.*

St. John x. 22—42.

And it was the feast of the Dedication of Jerusalem, and it was winter. And Jesus walked in the Temple, in Solomon's porch.

The Jews therefore came round about Him, and said

St. John x. 24—33.

to Him, How long dost Thou hold our souls in suspense? If Thou be the Christ, tell us plainly.

Jesus answered them, I speak to you, and you believe not; the works that I do in the name of My Father, they give testimony of Me. But you do not believe, because you are not of My sheep. My sheep hear My voice, and I know them, and they follow Me. And I give them life everlasting, and they shall not perish for ever, and no man shall pluck them out of My hand. That which My Father hath given Me, is greater than all, and no one can snatch them out of the hand of My Father. I and the Father are one.

The Jews then took up stones to stone Him.

Jesus answered them, Many good works I have showed you from My Father; for which of those works do you stone Me?

The Jews answered Him, For a good work we stone Thee not, but for blasphemy, and because that Thou,

St. John x. 34—42.

being a man, makest Thyself God?

Jesus answered them, Is it not written in your law, I said you are gods? If He called them gods, to whom the word of God was spoken, and the Scripture cannot be broken, do you say of Him Whom the Father hath sanctified and sent into the world, Thou blasphemest, because I said, I am the Son of God? If I do not the works of My Father, believe Me not. But if I do, though you will not believe Me, believe the works, that you may know and believe that the Father is in Me, and I in the Father.

They sought therefore to take Him, and He escaped out of their hands. And He went again beyond the Jordan, into that place where John was baptizing first, and there He abode. And many resorted to Him, and they said, John indeed did no sign. But all things whatsoever John said of this man were true. And many believed in Him.

§ 120.—*The Raising of Lazarus.*

St. John xi. 1—44.

Now there was a certain man sick, named Lazarus, of Bethania, of the town of Mary and of Martha her sister. (And Mary was she that anointed the Lord with ointment, and wiped His feet with her hair, whose brother Lazarus was sick.) His sisters therefore sent to Him, saying, Lord, behold, he whom Thou lovest is sick. And Jesus hearing it said to them, This sickness is not unto death, but for the glory of God, that the Son of God may be glorified by it. Now Jesus loved Martha, and her sister Mary, and Lazarus. When He had heard therefore that he was sick, He still remained in the same place two days.

Then after that He said to His disciples, Let us go into Judæa again. The disciples say to Him, Rabbi, the Jews but now sought to stone Thee, and goest Thou thither again? Jesus answered, Are there not twelve hours of the day? If a man

St. John xi. 9—19.

walk in the day, he stumbleth not, because he seeth the light of this world, but if he walk in the night, he stumbleth, because the light is not in him. These things He said, and after that He said to them, Lazarus our friend sleepeth, but I go that I may awake him out of sleep. His disciples therefore said, Lord, if he sleep, he shall do well. But Jesus spoke of his death, and they thought that He spoke of the repose of sleep. Then therefore Jesus said to them plainly, Lazarus is dead. And I am glad, for your sakes, that I was not there, that you may believe; but let us go to him. Thomas therefore, who is called Didymus, said to his fellow-disciples, Let us also go, that we also may die with Him.

Jesus therefore came, and found that he had been four days already in the grave. (Now Bethania was near Jerusalem, about fifteen furlongs off.) And many of the Jews were come to Martha

St. John xi. 20—28.

and Mary, to comfort them concerning their brother.

Martha therefore, as soon as she heard that Jesus was come, went to meet Him, but Mary sat at home. Martha therefore said to Jesus, Lord, if Thou hadst been here, my brother had not died. But now also I know that whatsoever Thou wilt ask of God, God will give it Thee. Jesus saith to her, Thy brother shall rise again. Martha saith to Him, I know that he shall rise again, in the resurrection at the last day. Jesus said to her, I am the resurrection and the life, he that believeth in Me, although he be dead, shall live, and every one that liveth, and believeth in Me, shall not die for ever. Believest thou this? She saith to Him, Yea, Lord, I have believed that Thou art Christ the Son of the living God, Who art come into this world.

And when she had said these things, she went, and called her sister Mary secretly, saying, The Master is come, and calleth for thee.

St. John xi. 29—37.

She, as soon as she heard this, riseth quickly and cometh to Him. For Jesus was not yet come into the town, but He was still in that place where Martha had met Him. The Jews therefore, who were with her in the house, and comforted her, when they saw Mary that she rose up speedily and went out, followed her, saying, She goeth to the grave to weep there.

When Mary therefore was come where Jesus was, seeing Him, she fell down at His feet, and saith to Him, Lord, if Thou hadst been here, my brother had not died. Jesus therefore, when He saw her weeping, and the Jews that were come with her, weeping, groaned in the spirit, and troubled Himself, and said, Where have you laid him? They say to Him, Lord, come and see.

And Jesus wept. The Jews therefore said, Behold, how He loved him! But some of them said, Could not He that opened the eyes of the

St. John xi. 38—44.

man born blind, have caused that this man should not die? Jesus therefore again groaning in Himself, cometh to the sepulchre. Now it was a cave, and a stone was laid over it.

Jesus saith, Take away the stone. Martha, the sister of him that was dead, saith to Him, Lord, by this time he stinketh, for he is now of four days. Jesus saith to her, Did not I say to thee, that if thou believe, thou shalt see the glory of God? They took therefore the stone away. And Jesus lifting up His eyes said, Father, I give Thee thanks that Thou hast heard Me. And I knew that Thou hearest Me always; but because of the people who stand about have I said it, that they may believe that Thou hast sent Me.

When He had said these things, He cried with a loud voice, Lazarus, come forth. And presently he that had been dead came forth, bound feet and hands with winding bands, and his face was bound about with a napkin.

St. John xi. 44.

Jesus said to them, Loose him, and let him go.

§ 121.—*The Assembly of the High Priests. The Prophecy of Caiaphas.*

St. John xi. 45—54.

Many therefore of the Jews who were come to Mary and Martha, and had seen the things that Jesus did, believed in Him. But some of them went to the Pharisees, and told them the things that Jesus had done.

The chief priests therefore, and the Pharisees, gathered a council, and said, What do we, for this man doth many miracles? If we let Him alone so, all will believe in Him, and the Romans will come, and take away our place and nation.

But one of them, named Caiaphas, being the high-priest that year, said to them, You know nothing. Neither do you consider that it is expedient for you that one man should die for the people, and that the whole nation perish not.

And this he spoke not of

St. John xi. 51—54.

himself, but being the high-priest of that year, he prophesied that Jesus should die for the nation. And not only for the nation, but to gather together in one the children of God, that were dispersed. From that day therefore they devised to put Him to death. Wherefore Jesus walked no more openly among the Jews; but He went into a country near the desert, unto a city that is called Ephrem, and there He abode with His disciples.

§ 122.—*The Coming of the Kingdom of God.*

St. Luke xvii. 20—37.

And being asked by the Pharisees, when the kingdom of God should come? He answered them, and said, The kingdom of God cometh not with observation, neither shall they say, Behold here, or behold there. For lo, the kingdom of God is within you.

And He said to His disciples, The days will come, when you shall desire to see one day of the Son of Man,

St. Luke xvii. 23—30.

and you shall not see it. And they will say to you, See here, and see there! Go ye not after, nor follow them, for as the lightning that lighteneth from under heaven, shineth unto the parts that are under heaven, so shall the Son of Man be in His day. But first He must suffer many things, and be rejected by this generation.

And as it came to pass in the days of Noe, so shall it be also in the days of the Son of Man. They did eat and drink, they married wives, and were given in marriage, until the day that Noe entered into the ark, and the flood came and destroyed them all. Likewise as it came to pass in the days of Lot, they did eat and drink, they bought and sold, they planted and built. And in the day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of Man shall be revealed.

St. Luke xvii. 31—37.

In that hour, he that shall be on the house-top, and his goods in the house, let him not go down to take them away, and he that shall be in the field, in like manner let him not return back. Remember Lot's wife. Whosoever shall seek to save his life shall lose it, and whosoever shall lose it, shall preserve it. I say to you, in that night there shall be two men in one bed, the one shall be taken, and the other shall be left. Two women shall be grinding together, the one shall be taken, and the other shall be left; two men shall be in the field, the one shall be taken, and the other shall be left. They answering say to Him, Where, Lord? Who said to them, Wheresoever the body shall be, thither will the eagles also be gathered together.

§ 123.—*Perseverance and Humility in Prayer.*

St. Luke xviii. 1—14.

And He spoke also a parable to them, that we ought always to pray, and

St. Luke xviii. 2—11.

not to faint. Saying, There was a judge in a certain city, who feared not God, nor regarded man. And there was a certain widow in that city, and she came to him, saying, Avenge me of my adversary. And he would not for a long time. But afterwards he said within himself, Although I fear not God, nor regard man, yet because this widow is troublesome to me, I will avenge her, lest continually coming she weary me.

And the Lord said, Hear what the unjust judge saith! And will not God revenge His elect who cry to Him day and night, and will He have patience in their regard? I say to you, that He will quickly revenge them. But yet the Son of Man, when He cometh, shall He find, think you, faith on earth?

And to some who trusted in themselves as just, and despised others, He spoke also this parable. Two men went up into the temple to pray, the one a Pharisee, and the other a publican. The Pharisee standing, prayed

St. Luke xviii. 11—13.

thus with himself, O God, I give Thee thanks that I am not as the rest of men, extortioners, unjust, adulterers, as also is this publican. I fast twice in a week, I give tithes of all that I possess. And the publican, standing afar off, would not so much as lift up his eyes towards

St. Luke xviii. 13—14.

heaven, but struck his breast, saying, O God, be merciful to me a sinner !

I say to you, this man went down into his house justified rather than the other, because every one that exalteth himself, shall be humbled, and he that humbleth himself, shall be exalted.

§ 124.—*The Bond of Marriage. The Counsel of Chastity.*

St. Matt. xix. 1—12.

And it came to pass when Jesus had ended these words, He departed from Galilee, and came into the coasts of Judæa beyond Jordan. And great multitudes followed Him, and He healed them there.

And there came to Him the Pharisees tempting Him, and saying, Is it lawful for a man to put away his wife for every cause?

Who answering, said to them, Have ye not read, that He Who made man from the beginning made them male and female? And He said, For this cause shall a man leave father and mother, and shall cleave to his wife, and they two shall be in one flesh. Therefore now they are not

St. Mark x. 1—12.

And rising up from thence, He cometh into the coasts of Judæa beyond the Jordan, and the multitudes flock to Him again. And as He was accustomed, He taught them again.

And the Pharisees coming to Him, asked Him, Is it lawful for a man to put away his wife? tempting Him.

But He answering, saith to them, What did Moses command you? Who said, Moses permitted to write a bill of divorce, and to put her away. To whom Jesus answering, said, By reason of the hardness of your heart he wrote you that precept.

But from the beginning of the creation, God made them male and female. For this cause a man shall leave his father and mother, and shall cleave to his wife. And they two shall be in one flesh. Therefore now they are not two, but one flesh. What therefore God hath joined

St. Matt. xix. 6—10.

two, but one flesh. What therefore God hath joined together, let no man put asunder.

They said to Him, Why then did Moses command to give a bill of divorce, and to put away? He saith to them, Because Moses by reason of the hardness of your heart permitted you to put away your wives, but from the beginning it was not so. And I say to you, that whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery, and he that shall marry her that is put away, committeth adultery.

St. Mark x. 10—12.

together, let no man put asunder.

And in the house again His disciples asked Him concerning the same thing. And He saith to them, Whosoever shall put away his wife and marry another, committeth adultery against her. And if the wife shall put away her husband, and be married to another, she committeth adultery.

His disciples say unto Him, If the case of a man with his wife be so, it is not expe-

St. Matt. xix. 11, 12.

St. Mark.

dient to marry. Who said to them, All men take not this word, but they to whom it is given. For there are eunuchs who were born so from their mother's womb, and there are eunuchs who were made so by men, and there are eunuchs who have made themselves eunuchs for the kingdom of heaven. He that can take, let him take it.

§ 125.—*The Necessity of Humility.*

St. Matt. xix. 13—15.

St. Mark x. 13—16.

St. Luke xviii. 15—17.

Then were little children brought to Him, that He should impose hands upon them and pray. And the disciples rebuked them.

And they brought to Him little children, that He might touch them. And the disciples rebuked them that brought them.

And they brought unto Him also infants, that He might touch them. Which when the disciples saw, they rebuked them.

But Jesus said to them, Suffer the little children, and forbid them not to come to Me, for the kingdom of heaven is for such.

Whom when Jesus saw, He was much displeased, and saith to them, Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of God. Amen

But Jesus, calling them together, said, Suffer the little children to come to Me, and forbid them not, for of such is the kingdom of God. Amen, I say to you, who ever shall not re-

St. Matt. xix. 15.

St. Mark x. 15, 16

St. Luke xviii. 17.

I say to you, Whosoever shall not receive the kingdom of God as a little child, shall not enter into it.

And when He had imposed hands upon them, He departed from thence.

And embracing them, and laying His hands upon them, He blessed them.

§ 126.—*The Counsel of Poverty.*

St. Matt. xix. 16—26.

St. Mark x. 17—27.

St. Luke xviii. 18—27.

And behold one came and said to Him, Good master, what good should I do that I may have life everlasting?

And when He was gone forth into the way, a certain man running up and kneeling before Him, asked Him, Good Master, what shall I do that I may receive life everlasting?

And a certain ruler asked Him, saying, Good master, what shall I do to possess everlasting life?

Who said to him, Why callest thou Me good? None is good but one, God. But if thou wilt enter into life, keep

And Jesus said to him, Why callest thou Me good? None is good but one, God. Thou knowest the commandments, Do

And Jesus said to him, Why callest thou Me good? None is good but one, God. Thou knowest the commandments, Do

St. Matt. xix. 18—21.	St. Mark x. 19—21.	St. Luke xviii. 20—22.
the commandments. But He said to Him, Which? And Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness. Honour thy father and thy mother; and, Thou shalt love thy neighbour as thyself.	not commit adultery, do not kill, do not steal, bear not false witness, do no fraud, honour thy father and mother.	not commit adultery, do not kill, do not steal, do not bear false witness, honour thy father and mother.

The young man saith to Him, All these have I kept from my youth, what is yet wanting to me?	But he answering, said to Him, Master, all these things I have kept from my youth.	Who said, All these things have I kept from my youth.
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Jesus saith to Him, If thou wilt be perfect, go sell what thou hast, and give to the poor, and thou shalt have treasure in heaven, and come, follow Me.	And Jesus looking on him, loved him, and said to him, One thing is wanting unto thee, go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven, and come, follow Me.	Which when Jesus had heard, He said to him, Yet one thing is wanting to thee, sell all whatever thou hast, and give to the poor, and thou shalt have treasure in heaven, and come, follow Me.
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St. Matt. xix. 22—25.

And when the young man had heard this word, he went away sad, for he had great possessions.

St. Mark x. 22—26.

Who being struck sorrowful at that saying, went away sad, for he had great possessions.

St. Luke xviii. 23—27.

He having heard these things, became sad, for he was very rich.

Then Jesus said to His disciples, Amen I say to you, that a rich man shall hardly enter into the kingdom of heaven. And again I say to you, It is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of heaven.

And Jesus looking round about, saith to His disciples, How hardly shall they that have riches, enter into the kingdom of God! And the disciples were astonished at His words. But Jesus again answering, saith to them, Children, how hard it is for them that trust in riches, to enter into the kingdom of God! It is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of God.

And Jesus seeing him become sad, said, How hardly shall they that have riches enter into the kingdom of God. For it is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of God.

And when they had heard this, the disciples wondered very much, saying,

Who wondered the more, saying among themselves, Who then can be

And they that heard it said, Who then can be saved? He said to them

St. Matt. xix. 26.

St. Mark x. 27.

St. Luke xviii. 27.

Who then can be saved? And Jesus beholding said to them, With men this is impossible, but with God all things are possible.	saved? And Jesus looking on them saith, With men it is impossible, but not with God, for all things are possible with God.	The things that are impossible with men, are possible with God.
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§ 127.—*The Reward of those who have left all things for God.*

St. Matt. xix. 27—30.

St. Mark x. 28—31.

St. Luke xviii. 28—30.

Then Peter answering said to Him, Behold we have left all things, and have followed Thee, what therefore shall we have?	And Peter began to say unto Him, Behold, we have left all things, and have followed Thee.	Then Peter said, Behold, we have left all things, and have followed Thee.
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And Jesus said to them, Amen I say to you, that you who have followed Me, in the regeneration, when the Son of Man shall sit on the seat of His majesty, you also shall sit on twelve seats, judging the twelve tribes of Israel.

And every one that hath left house,	Jesus answering, said, Amen I say	Who said to them, Amen I say
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St. Matt. xix. 29—30.

or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive an hundred-fold, and shall possess life everlasting.

St. Mark x. 29—31.

to you, there is no man who hath left house, or brethren, or sisters, or father, or mother, or children, or lands, for My sake and for the gospel, who shall not receive an hundred times as much, now in this time ; houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions, and in the world to come life everlasting.

St. Luke xviii. 29—30.

to you, there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive much more in this present time, and in the world to come life everlasting.

And many that are first, shall be last, and the last shall be first.

But many that are first, shall be last, and the last first.

St. Matt. xx. 1, 2.

The kingdom of heaven is like to an householder, who went out early in the morning to hire labourers into his vineyard. And having agreed with the labourers for a penny

St. Matt. xx. 3, 4.

a-day, he sent them into his vineyard. And going out about the third hour, he saw others standing in the market-place idle. And he said to them, Go you also into

St. Matt. xx. 5—10.

my vineyard, and I will give you what shall be just. And they went their way. And again he went out about the sixth and the ninth hour, and did in like manner. But about the eleventh hour he went out and found others standing, and he saith to them, Why stand you here all the day idle? They say to him, Because no man hath hired us. He saith to them, Go you also into my vineyard.

And when evening was come, the lord of the vineyard, saith to his steward, Call the labourers, and pay them their hire, beginning from the last even to the first. When therefore they were come, that came about the eleventh hour, they received every man a penny. But when the first also came,

St. Matt. xx. 11—16.

they thought that they should receive more, and they also received every man a penny. And receiving it, they murmured against the master of the house, saying, These last have worked but one hour, and thou hast made them equal to us, that have borne the burden of the day and the heats. But he answering said to one of them, Friend, I do thee no wrong; didst thou not agree with me for a penny? Take what is thine, and go thy way, I will also give to this last even as to thee. Or, is it not lawful for me to do what I will? is thy eye evil, because I am good?

So shall the last be first, and the first last. For many are called, but few chosen.

§ 128.—*The Petition of the Sons of Zebedee.*

St. Matt. xx. 17—28.

St. Mark x. 32—45.

St. Luke xviii. 31—34.

And they were
in the way going
up to Jerusalem,
and Jesus went
before them, and
they were aston-
ished, and follow-
ing were afraid.

And Jesus going
up to Jerusalem,
took the twelve
disciples apart, and
said to them, Be-
hold we go up to
Jerusalem, and the
Son of Man shall
be betrayed to the
chief priests and
the scribes, and
they shall condemn
Him to death, and
shall deliver Him
to the Gentiles to
be mocked, and
scourged, and
crucified, and the
third day He shall
rise again.

And taking again
the twelve, He
began to tell them
the things that
should befall Him,
saying, Behold we
go up to Jerusalem,
and the Son of
Man shall be be-
trayed to the chief
priests, and to the
scribes and an-
cients, and they
shall condemn
Him to death, and
shall deliver Him
to the Gentiles, and
they shall mock
Him, and spit on
Him, and scourge
Him, and kill
Him, and the
third day He shall
rise again.

Then Jesus took
unto Him the
twelve, and said
to them, Behold,
we go up to Jeru-
salem, and all
things shall be ac-
complished which
were written by
the prophets con-
cerning the Son
of Man. For He
shall be delivered
to the Gentiles, and
shall be mocked,
and scourged, and
spit upon, and after
they have scourged
Him, they will put
Him to death, and
the third day He
shall rise again.

St. Matt.

St. Mark.

St. Luke xviii. 34.

And they understood none of these things, and this word was hid from them, and they understood not the things that were said.

St. Matt. xx. 20—22.

St. Mark x. 35—38.

Then came to Him the mother of the sons of Zebedee with her sons, adoring and asking something of Him. Who said to her, What wilt thou? She saith to Him, Say that these my two sons may sit, the one on Thy right hand, and the other on Thy left, in Thy kingdom.

And James and John the sons of Zebedee, come to Him, saying, Master, we desire that whatsoever we shall ask, Thou wouldst do it for us, but He said to them, What would you that I should do for you? And they said, Grant to us, that we may sit, one on Thy right hand, and the other on Thy left hand, in Thy glory.

And Jesus answering, said, And Jesus said to them, You know not what you ask. You know not what you

St. Matt. xx. 23—28.

Can you drink the chalice that I shall drink? They say to Him, We can.

He saith to them, My chalice indeed you shall drink, but to sit on My right or left hand, is not Mine to give to you, but to them for whom it is prepared by My Father.

And the ten hearing it, were moved with indignation against the two brethren. But Jesus called them to Him, and said, You know that the princes of the Gentiles lord it over them, and the great exercise power over them. It shall not be so among you, but whosoever will be great among you, let him be your minister. And whosoever will be first among you, let him be your servant. Even as the Son of Man is not come to be ministered unto, but to minister, and to give His life a redemption for many.

St. Mark x. 39—45.

ask. Can you drink of the chalice that I drink of? or be baptized with the baptism wherewith I am baptized? But they said to Him, We can.

And Jesus saith to them, You shall indeed drink of the chalice that I drink of, and with the baptism wherewith I am baptized, you shall be baptized. But to sit on My right hand, or on My left, is not Mine to give to you, but to them for whom it is prepared.

And the ten hearing it, began to be much displeased at James and John. But Jesus calling them, saith to them, You know that they who seem to rule over the Gentiles, lord it over them, and the great have power over them. But it shall not be so among you, but whosoever will be great, shall be your minister. And whosoever will be first among you, shall be the servant of all. For the Son of Man also is not come to be ministered unto, but to minister, and to give His life a redemption for many.

§ 129.—*The Blind Men of
Jericho. Zacchæus.*

(ACCOUNT OF ST. LUKE).

St. Luke xviii. 35—43; xix. i.

Now it came to pass, when He drew nigh to Jericho, that a certain blind man sat by the way-side, begging. And when he heard the multitude passing by, he asked what this meant. And they told him that Jesus of Nazareth was passing by. And he cried out, saying, Jesus, Son of David, have mercy on me. And they that went before rebuked him, that he should hold his peace, but he cried out much more, Son of David, have mercy on me. And Jesus standing, commanded him to be brought unto Him. And when he was come near, He asked him, saying, What wilt thou that I do to thee? But he said, Lord, that I may see. And Jesus said to him, Receive thy sight, thy faith hath made thee whole. And immediately he saw, and followed Him, glorifying God. And all the people, when they saw it, gave praise to God.

St. Luke xix. i.

And entering in, He walked through Jericho.

(ACCOUNT OF ST. MARK).

St. Mark x. 46—52.

And they came to Jericho, and as He went out of Jericho, with His disciples, and a very great multitude, Bartimæus, the blind man, the son of Timæus, sat by the way-side, begging. Who when he heard that it was Jesus of Nazareth, began to cry out, and to say, Jesus, Son of David, have mercy on me. And many rebuked him, that he might hold his peace, but he cried a great deal the more, Son of David, have mercy on me. And Jesus standing still, commanded him to be called. And they call the blind man, saying to him, Be of better comfort; arise, He calleth thee. Who casting off his garment, leaped up, and came to Him. And Jesus answering, said to him, What wilt thou that I should do to thee? And the blind man said to Him, Rabboni, that I may see. And Jesus saith

St. Mark x. 52.

to him, Go thy way, thy faith hath made thee whole. And immediately he saw, and followed Him in the way.

(ACCOUNT OF ST. MATTHEW.)

St. Matt. xx. 29—34.

And when they went out from Jericho, a great multitude followed Him. And behold two blind men sitting by the way-side, heard that Jesus passed by, and they cried out, saying, O Lord, Thou Son of David, have mercy on us. And the multitude rebuked them, that they should hold their peace. But they cried out the more, saying, O Lord, thou Son of David, have mercy on us. And Jesus stood, and called them, and said, What will ye that I do to you? They say to Him, Lord, that our eyes be opened. And Jesus, having compassion on them, touched their eyes. And immediately they saw, and followed Him.

St. Luke xix. 2—10.

And behold there was a man named Zacchæus, who

St. Luke xix. 3—10.

was the chief of the publicans, and he was rich. And he sought to see Jesus who He was, and he could not for the crowd, because he was low of stature. And running before, he climbed up into a sycamore tree, that He might see him, for He was to pass that way. And when Jesus was come to the place, looking up, He saw him, and said to him, Zacchæus, make haste and come down, for this day I must abide in thy house. And he made haste and came down, and received Him with joy.

And when all saw it, they murmured, saying, that He was gone to be a guest with a man that was a sinner. But Zacchæus standing, said to the Lord, Behold, Lord, the half of my goods I give to the poor, and if I have wronged any man of anything, I restore him fourfold. Jesus said to him, This day is salvation come to this house, because he also is a son of Abraham. For the Son of Man is come to seek and to save that which was lost.

§ 130.—*Parable of the Lord
and his Servants.*

St. Luke xix. 11—28.

As they were hearing these things, He added and spoke a parable, because He was nigh to Jerusalem, and because they thought that the kingdom of God should immediately be manifested.

He said therefore, a certain nobleman went into a far country, to receive for himself a kingdom, and to return. And calling his ten servants, he gave them ten pounds, and said to them, Trade till I come. But his citizens hated him, and they sent an embassy after him, saying, We will not have this man to reign over us.

And it came to pass, that he returned, having received the kingdom, and he commanded his servants to be called, to whom he had given the money, that he might know how much every man had gained by trading. And the first came saying, Lord, thy pound hath gained ten pounds. And he said to him, Well done, thou good servant, because thou hast been

St. Luke xix. 18—25.

faithful in a little, thou shalt have power over ten cities.

And the second came, saying, Lord, thy pound hath gained five pounds. And he said to him, Be thou also over five cities.

And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin; for I feared thee, because thou art an austere man, thou takest up what thou didst not lay down, and thou reapest that which thou didst not sow. He saith to him, Out of thy own mouth I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up what I laid not down, and reaping that which I did not sow, and why then didst thou not give my money into the bank, that at my coming I might have exacted it with usury? And he said to them that stood by, Take the pound away from him, and give it to him that hath ten pounds. And they said to him, Lord, he hath ten pounds. But I say to you, that to every one that

St. Luke xix. 26, 27.

hath shall be given, and he
shall abound, and from him
that hath not, even that which
he hath shall be taken from
him. But as for those my
enemies, who would not have

St. Luke xix. 27, 28.

me reign over them, bring
them hither, and kill them
before me.

And having said these
things, He went before, going
up to Jerusalem.

§ 131.—*The Supper at Bethany.*

St. Matt. xxvi. 6—13.

St. Mark xiv. 3—9.

St. John xi. 55, 56;
xii. 1—8.

And the pasch of the Jews was at hand, and many from the country went up to Jerusalem, before the pasch, to purify themselves. They sought therefore for Jesus, and they discoursed one with another, standing in the temple, What think you, that He is not come to the festival day? And the chief priests and the Pharisees had given a commandment, that if any man knew where He was, he should tell, that they might apprehend Him.

And when Jesus was in Bethania, in the house of Simon the leper,

And when He was in Bethania, in the house of Simon the leper, and was at meat,

Jesus therefore, six days before the pasch, came to Bethania, where Lazarus had been dead, whom Jesus raised to life.

St. Matt. xxvi. 7—9.

St. Mark xiv. 3—5.

St. John xii. 2—5.

And they made Him a supper there, and Martha served ; but Lazarus was one of them that were at table with Him.

There came to Him a woman having an alabaster box of precious ointment, and poured it on His head as He was at table.

There came a woman having an alabaster box of ointment of precious spikenard, and breaking the alabaster box, she poured it out upon His head.

Mary therefore took a pound of ointment of right spikenard, of great price, and anointed the feet of Jesus, and wiped His feet with her hair, and the house was filled with the odour of the ointment.

And the disciples seeing it, had indignation, saying, to what purpose is this waste ?

Now there were some that had indignation within themselves, and said, Why was this waste of the ointment made ?

Then one of His disciples, Judas Iscariot, he that was about to betray Him, said,

For this might have been sold for much, and given to the poor.

For this ointment might have been sold for more than three hundred pence, and given to the poor. And they murmured against her.

Why was not this ointment sold for three hundred pence, and given to the poor ?

Now he said this,

St. Matt. xxvi. 10—13.

St. Mark xiv. 6—9.

St. John xii. 6—8.

not because he
cared for the poor,
but because he
was a thief, and
having the purse,
carried the things
that were put
therein.

And Jesus know-
ing it, said to them,
Why do you mo-
lest this woman,
for she hath
wrought a good
work upon Me.

But Jesus said,
Let her alone, why
do you molest her?
She hath wrought
a good work upon
Me.

Jesus therefore
said, Let her alone,
that she may keep
it against the day
of My burial.

For the poor you
have always with
you, but Me you
have not always.

For the poor you
have always with
you, and whenso-
ever you will, you
may do them good,
but Me you have
not always.

For the poor you
have always with
you, but Me you
have not always.

For she in pour-
ing this ointment
upon My body,
hath done it for
My burial.

What she had
she hath done; she
is come before-
hand to anoint My
body for the burial.

Amen I say to
you, Wheresoever
this gospel shall be
preached in the
whole world, that
also which she
hath done shall be

Amen I say to
you, Wheresoever
this gospel shall
be preached in the
whole world, that
also which she
hath done shall be

St. Matt. xvi. 13.

St. Mark xiv. 9.

St. John xii. 9—11.

told for a memory
f her.

told for a memory
of her.

A great multitude therefore of the Jews knew that He was there, and they came, not for Jesus's sake only, but that they might see Lazarus, whom He had raised from the dead. But the chief priests thought to kill Lazarus also, because many of the Jews by reason of him went away, and believed in Jesus.

NOTE I.

Harmonistic Questions as to the third period of our Lord's Public Life.

A GREAT deal has been already said in the second chapter of this volume on the general subject of the Harmonistic difficulties which occur in this part of the Life of our Lord, inasmuch as it has been necessary to argue at some length in explanation of the arrangement which has been adopted. Other illustrations of the general argument, as it applies to particular cases, may have to be mentioned in subsequent portions of this work, when we come to dwell at length on the sayings and doings of our Lord, as in the volumes of commentary which have been already published. In this place it will only be necessary to speak, as shortly as in the former notes, on the several sections of this part of the Harmony as to which some difficulties may be raised, and we shall pass over any further examination of such difficulties when the chapter to which reference has been made has sufficiently explained them. The sections as to which questions may be raised may be thus enumerated. (1) The various accounts of the discourse occasioned by the dispute among the disciples. §§ 86, 87. St. Matt. xvii. 1—14; St. Mark ix. 32—49; St. Luke ix. 46—50. (2) The answers given by our Lord to certain persons who offered, or were called, to follow Him. § 97. St. Luke ix. 46—50; comp. St. Matt. viii. 19—22. (3) The charge of our Lord to the seventy-two disciples. § 98. St. Luke x. 1—16; comp. St. Matt. x. 16—42. (4) The rejoicing of our Lord, and His thanksgiving to His Father. § 99. St. Luke x. 17—24; comp. St. Matt. xi. 25—30. (5) The shorter form of the Lord's Prayer, and the exhortations which follow. § 102. St. Luke xi. 1—13; comp. St. Matt. vi. 9—13, vii. 7—11. (6) The answer made by our Lord to the charge of casting out devils by Beelzebub, and to those who sought a sign. § 103. St. Luke xi. 14—36; comp. St. Matt. xii. 22—50, St. Mark iii. 23—35. (7) The reproaches addressed by our Lord to the Pharisees and lawyers. § 104. St. Luke xi. 37—54; comp. St. Matt. xxiii.

23—36. (8) Other repetitions in St. Luke of what is placed elsewhere by St. Matthew and St. Mark. §§ 103—123. St. Luke xii.—xviii. (9) The blind men healed by our Lord at Jericho. § 129. St. Luke xviii. 35—43, xix. 1; St. Mark x. 46—52; St. Matt. xx. 29—34.

1. *The discourse occasioned by the dispute among the disciples* (§ 86. St. Matt. xvii. 1—14; St. Mark ix. 32—49; St. Luke ix. 46—50).

We have, in each of the three first Evangelists, an account of this discourse, and there is some variation in each. It is hardly necessary here to examine the variations which are not differences, that is, which result only from the fact that one Evangelist is fuller than another, and mentions some part of the whole discourse which another may have omitted. There is, however, one apparent discrepancy which deserves explanation, all the more because it illustrates the method and language of St. Matthew, who seems to differ from the other two Evangelists on account of his very great conciseness. The whole incident seems to have been as follows. While on the road to Capharnaum, or perhaps even in the city, on the way to the house which was the ordinary abode of our Lord when He was in the place, the Apostles had discussed among themselves the question, 'Who of them was the greatest?' The words imply rather more than the abstract question, 'Who is the greatest in the kingdom of heaven?' That question might be asked without any reference to themselves; whereas they seem to have disputed as to personal precedence. It does not follow that each one had asserted his own right as the first. The distinction lately conferred on St. Peter may have raised the question. When they were in the house with our Lord, Who seems not to have been walking with them at the time of the dispute, they came to Him, as usual, to receive the private and intimate instruction which He was wont to give them. Either they put no question to Him, and He asked them at once what they had been discussing—thus gently rebuking them for the ambition and personal spirit which they had shown—or they asked Him the abstract and general question,

as without reference to themselves. In that case our Lord, as has already been said, asked them in return what they had been disputing about, and when they were silent from shame, called the boy to Him, and set him by His own side in the midst of them, after saying that if any one would be first, he should be the last of all, and the servant of all. The rest of the narrative need not be repeated here.

The difficulty is that St. Matthew says that the disciples 'came to Him, saying, Who is the greater in the kingdom of heaven?' while St. Mark tells us how our Lord asked the question first as to what they had disputed about. St. Luke simply says that the thought came to them, Which is the greater? and that our Lord saw their thoughts and placed the boy in the midst of them. It is not at all unlikely, as some critics have understood, that St. Matthew's words, 'In that hour His disciples came to Him, saying, Who is the greater in the kingdom of heaven?' are meant by the Evangelist to convey nothing more than that they had been saying this among themselves, and came to our Lord to be instructed. For St. Matthew puts the incidents which introduce the subjects of our Lord's sayings or teachings in the fewest possible words, as when he says that the centurion came to our Lord asking Him to heal his servant, when, at all events in the first instance, he really sent other people to ask Him. This explanation of the difficulty ought not to be rejected as if it did any violence to the language of St. Matthew, for it is in accordance with his use of language. But it is also quite easy to explain it in another way, as has been already stated. The disciples may have come with a general question to our Lord, and He may have seen that personal ambition and feeling had been mixed up in the previous discussion among themselves, and so have asked them the question which is recorded. In that case the point which would fix itself in their memories as most prominent in the matter, would be that He had known their thoughts and reproved them. Thus the question with which they began might easily be omitted—not because they had forgotten it, but because it was not, in truth, so much the starting point of our Lord's discourse on the occasion as the question which He had asked them.

2. *Our Lord's answer to the persons who offered to follow Him* (§ 97. St. Matt. viii. 19—22 ; St. Luke ix. 46—50).

The difficulty here is twofold—arising, first, from the place in the narrative in which these answers are related by St. Matthew and St. Luke respectively, and secondly, from there being three answers in St. Luke and only two in St. Matthew. The first difficulty has been already explained in the second chapter of this volume. The second can hardly be a real difficulty. All three anecdotes may well belong to the time where St. Luke has placed them, as it seems to have been the time when our Lord was leaving Galilee, and gathering, to some extent, His disciples together to remove into Judæa. He must have had a considerable body of them with Him, as He sent messengers before His face, a measure which implies that a large company had to be provided for. Soon after this He sent out the seventy-two. Such an occasion would naturally try the faithfulness of some and excite the ambition or enthusiasm of others. But it is also very likely that such incidents occurred frequently, and that one person at least had come to our Lord at the time and place when and where the whole matter is related by St. Matthew.

3. *The charge to the seventy-two disciples* (§ 98. St. Luke x. 1—16 ; comp. St. Matt. x. 16—42).

The only difficulty, so to call it, here, lies in the close resemblance between the charge here given and that which in the corresponding passage in St. Matthew is delivered to the Apostles. This question has also been dealt with in the second chapter. We may add that it is perfectly natural that the words about Corozain, Bethsaida, and Capharnaum, which follow in their place in the exhortation to the seventy-two, and which occur at an earlier place in the Gospel of St. Matthew, should have been repeated by our Lord more than once. They are not exactly the same in the two Evangelists. They are quite in place here in St. Luke, because the mission of the seventy-two was the beginning of our Lord's work in a new field, which practically involved the abandonment of Galilee. St. Matthew places them at the

end of a part of his Gospel in which he has, as it seems, collected what our Lord said, it may be at different times, as to the reception of His own Preaching and that of St. John Baptist by the men of that generation.¹ It is not at all impossible that he may have had in his mind the same occasion as that to which St. Luke refers, and have inserted the words, as well as those that follow, out of their chronological order. But it is, at all events, perfectly safe to assume that these words, like those which follow in St. Matthew,² were spoken by our Lord more than once.

4. *The rejoicing of our Lord, and His Thanksgiving to the Father* (§ 99. St. Luke x. 17—24 ; comp. St. Matt. xi. 25—30).

The difficulty here is precisely the same in character with that which has just been spoken of. St. Luke tells us that when the seventy-two returned to our Lord, telling Him that even the devils had been subject to them in His name, He gave them a warning and instruction, and then 'in that hour' rejoiced in spirit and gave thanks to His Father. The words occur in the passage of St. Matthew of which we have spoken in the last note : and some other words about the blessedness of the eyes of the disciples, are added, which are recorded by St. Matthew as having been said at the time of the first teaching by parables.³ All that our Lord is here recorded as saying by both the Evangelists belongs to that class of sayings which were probably frequently repeated by Him.

5. *The shorter form of the Lord's Prayer, and the exhortations which follow it* (§ 102. St. Luke xi. 1—13 ; comp. St. Matt. vi. 9—13, vii. 7—11).

Here is another instance of the same imaginary difficulty. It seems one of the most preposterous mistakes of which the subject matter admits, to think that our Lord would teach His own prayer only once, or that such sayings as that about

¹ St. Matt. xi. 20—24.

² St. Matt. xi. 25—30.

³ St. Matt. xiii. 16, 17.

not giving a stone instead of bread, or a serpent instead of a fish to our children could have been otherwise than common with Him.

6. *The answer made by our Lord to the charge of casting out devils by means of Beelzebub, and to those who sought a sign* (§ 103. St. Luke xi. 14—36 ; comp. St. Matt. xii. 22—50 ; St. Mark iii. 23—35).

The difficulties which arise in this section have all been considered in the second chapter of the present volume. Some further illustrations of the argument which is there sketched out will be found in the remarks on the next difficulty.

7. *The reproaches addressed by our Lord to the Pharisees and lawyers* (§ 104. St. Luke xi. 37—54. Comp. St. Matt. xxiii. 23—36).

There are several passages in the rebuke which, as St. Luke tells us here, our Lord addressed to the Pharisees and lawyers, which are very similar indeed to some part of the long denunciation of the scribes and Pharisees which St. Matthew has given in his twenty-third chapter, and which, as far as we can gather, he means us to understand was delivered in the course of Holy Week, when our Lord taught in the Temple for the last time (§ 141). Here, then, we have an instance in which what St. Luke relates does not repeat what has already been introduced by St. Matthew or St. Mark, but anticipates the other Evangelist. There is, of course, no real difficulty about this. The discourse here given by St. Luke should also be compared with what St. Matthew and St. Mark have related immediately after the marvellous incidents which followed the feeding of the five thousand. There also we have a rebuke of our Lord addressed to the scribes and Pharisees, who, in both the earlier Evangelists are said to have come from Jerusalem, sent, as it appears, on purpose to watch and oppose Him. If we compare together the three discourses—that in St. Matthew and St. Mark at the place referred to (St. Matt. xv. 1—20 ; St. Mark vii. 1—23, § 75) in the first place—that

here given by St. Luke in the second place, and that given by St. Matthew at the end of the teaching in Holy Week in the third place, we shall find that the first is, as it were, the prelude of the second, and that the strongest notes in each of those two are repeated with greater force in the third. On the first occasion our Lord did not simply or principally defend Himself or rather His disciples. He attacked His enemies as hypocrites—the character which He had given them as early in His teaching as in the Sermon on the Mount—and denounced the manner in which they made the law of God void by their traditions. In this place of St. Luke He enlarges the accusation, adding several new heads of blame, reproving them for building the sepulchres of the Prophets, and declaring that all the just blood shed from the foundation of the world was to be required at the hands of that generation. In the third passage, in the twenty-third chapter of St. Matthew, the rebukes are far more vehement, though our Lord begins with declaring that the scribes and Pharisees sat on the seat of Moses. The passage about the blood of Abel and of all the just is repeated in far more direct language, and the famous apostrophe to Jerusalem ‘that killest the prophets’ is added.

There is no real difficulty in the supposition that all three discourses are distinct, and indeed, as is clear from what has now been said, the comparison of them as distinct puts the whole series of our Lord’s attacks on the priests and scribes in a fuller light, and enables us to trace the gradually increasing intensity of His denunciations. To complete the picture we must take in the disputations in Jerusalem, which are so fully related by St. John. But it will be clear to any scholar who reads over the passage before us with attention, that here too we have a good many touches which indicate that Judæa was the province in which what is related in this section took place. Our Lord’s enemies, the Pharisees and lawyers or scribes, were at their home in Judæa: in the former case, when there was a disputation in Galilee, they are said to have come from Jerusalem. The building of the sepulchres of the prophets, the laying heavy burthens on men’s shoulders, and above all the passage about the

slaughter of Zacharias, all point to this conclusion. Thus we have a strong indirect argument from this passage as to the part of the Holy Land in which our Lord then was. And, as this scene in the Pharisee's house is directly connected with what is recorded in the preceding section, the argument has an evident bearing on the question concerning the place where all that St. Luke has thus related must be thought to have occurred.

8. *On other repetitions by St. Luke of what is placed elsewhere by St. Matthew and St. Mark (§§ 103—123. St. Luke xii.—xviii.).*

The whole of this part of St. Luke is more or less studded, so to speak, with sayings of our Blessed Lord which are found elsewhere and in a different connection in the two earlier Evangelists. The natural inference from such a circumstance is that we should consider it a confirmation of the view which we have taken, both of St. Luke's object in the composition of his Gospel, and as to the part of the Holy Land which was the scene of the preaching of our Lord at this period. The idea that our Lord was constantly repeating His sayings, especially that large number of them which were expressed in the way of proverb or parable, is strengthened by the continual repetitions in these chapters. It will be quite sufficient in this place to enumerate these coincidences.

The first instance after the rebuke to the Pharisees and lawyers (§ 104. St. Luke xi. 37—54) is the warning against the 'leaven' of the Pharisees (St. Luke xii. 1—12. § 105). This warning was given before, as we know, when the disciples had forgotten to provide themselves with bread on their voyage up the lake of Genesareth after the second miracle of feeding the multitude. Then it seems to have been our Lord's intention to guard them against hypocrisy, which is the bane of religious teachers who are held in high consideration. The danger might well arise after such an occurrence as that of the miraculous feeding, especially as the Apostles had been employed by our Lord to distribute the bread, which, as it seems, must have been multiplied in

their hands. It might also arise on the occasion in relation to which St. Luke here mentions our Lord's warning, when very great multitudes were collected by His teaching, in which it is probable that He now employed the Apostles as His assistants. The words which follow in St. Luke as addressed by our Lord to the Apostles are all to be found elsewhere in St. Matthew and St. Mark. A little further on, in the twelfth chapter of St. Luke (verses 54—57), we find the rebuke to the people that they knew the face of heaven and earth, but could not understand the time or season in which they lived. The same proverbial answer about the signs of the times is found in St. Matthew (xvi. 2. 3), when the scribes and Pharisees ask for a sign. The language in St. Luke is rather more definite, and, unless we are mistaken, seems to point to Judæa rather than Galilee as the place in which those particular expressions were used. In the next chapter (St. Luke xiii. 18—21. § 109) we have the parables of the grain of mustard seed and of the leaven, introduced after the account of the daughter of Abraham who was cured in the synagogue on the Sabbath. A few verses further on (24) we have the narrow gate, an image found in the Sermon on the Mount. The miracle which follows immediately, at the beginning of the fourteenth chapter of St. Luke, the healing of the dropsical man in the house of the Pharisee on the Sabbath, would very likely have been confounded by some writers with the former miracle of the same kind, wrought on the Sabbath day in the synagogue on the man who had a withered hand (see § 44. St. Matt. xii. 9—14; St. Mark iii. 1—6; St. Luke vi. 6—11), but for the fact that St. Luke himself has related that miracle in an earlier part of his Gospel. The same would have been the case if one Evangelist had related the feeding of the five thousand and one other the feeding of the four thousand. Certain critics would have declared that there was but one miracle, and that the Evangelists had been at fault as to the number of the people and of the loaves. A little further on in St. Luke (xvii. 1—10), we find some sayings about scandal, and the duty of forgiveness, which are repeated from what our Lord said

at Capharnaum, according to St. Matthew and St. Mark, after the dispute among the disciples (§§ 86, 87. St. Matt. xviii. 1—14 ; St. Mark ix. 41—49). In this place in St. Luke we have the saying about the power of faith to move mountains and cast them into the sea, which occurs later in the history in St. Matthew and St. Mark, in connection with the cursing of the barren fig-tree (St. Matt. xxi. 21, 22 ; St. Mark xi. 22—24). Finally, at the end of the seventeenth chapter of St. Luke we find the saying about the last days, when 'two shall be in the field, the one shall be taken and the other left'—a saying which again occurs in St. Matthew's account of the last prophecy of our Lord on the Mount of Olives in his twenty-fourth chapter (verses 40—44). There may also be a few instances of similar repetitions which are not here noticed. It may be said in general, that one and the same principle should be applied to the solution of all these difficulties, if difficulties they can be called. Their number makes it a hopeless task to endeavour to explain them on the principle that in each case the words of our Lord are to be supposed to have been said only once. And at the same time, their number tends to establish the other principle as to our Lord's method on which we have already so often insisted.

9. *The blind men healed by our Lord at Jericho* (§ 129. St. Luke xviii. 35—43, xix. 1 ; St. Mark x. 46—52 ; St. Matt. xx. 29, 34.)

We have here the instance which is most commonly and triumphantly cited by the writers who suppose that the Evangelists contradict one another as to matters of detail, without thereby impairing the general accuracy of their narratives. St. Matthew tells us that two blind men were cured at the time that our Lord passed through Jericho. St. Luke says that one was cured at His entrance into the city, 'when He drew near to it,' and particularly mentions that our Lord entered and passed through the city after the cure. St. Mark, with equal precision of language—which is characteristic of him, but which is seldom used by him or by other Evangelists without a distinct purpose—tells us that

as our Lord was going out of Jericho a certain blind man, whom he names as known, and from whom he seems to have had the anecdote, was sitting by the wayside begging, called on our Lord and was healed by Him. The circumstances both in St. Mark and in St. Luke are almost identical. The blind men are sitting, begging, they are told that Jesus of Nazareth is passing by, they call on Him as the Son of David, they are rebuked and bidden to be silent by the leaders of the caravan or procession, they cry out all the more, our Lord stops and bids them be brought to Him, He asks each of them what he would have Him do for him, receives the same answer, and heals them with the same words as to their faith. In each case the blind man after being healed follows our Lord.

No one who has ever seen a great place of pilgrimage thronged by beggars, or been in the habit of visiting the churches in Rome or in any other Catholic city on the festivals of the patron saints of those churches, or when the Forty Hours' Exposition is going on, will be at all unwilling to believe that two or two dozen blind men were sitting begging at or near the gates of Jericho by which the pilgrims on their road to Jerusalem for the Pasch passed in or out of the city. The probability is that these two beggars were but two out of some scores of suppliants like themselves. They were placed where they were to beg for alms, not to ask for a miracle. The circumstances which are identical in each narrative are only the circumstances which were sure to be identical. Our Lord and His Apostles were marching in an almost triumphal procession in the midst of a large multitude, which seems to have been in some way organized and marshalled. The approach of this crowd would naturally make an unusual noise, and so excite the attention of the blind men. It is also perfectly natural that the disciples should not wish to stop on the road; if our Lord stopped, the whole order of the march might be disarranged. To call on our Lord as the Son of David was as natural in the blind men, one after the other, as to call all the more loudly when they were told to be silent. The rest of the circumstances are so usual, that it cannot be necessary to explain

their repetition. The characteristic feature in both miracles is the same—namely, the example of our Lord in listening to the claims of charity even when it was inconvenient that the onward march of a great multitude along a not very wide road should be checked on their account. This is a feature which does not occur elsewhere, though there is something like it in our Lord's conduct when He was on the road to the house of Jairus, and stopped in order to draw from the woman whose issue of blood had been healed a confession as to the miracle. This feature in the miracles is sufficiently shown by one instance as well as by two, and thus St. Matthew is quite like himself in grouping the two together. St. Mark's contribution to the history is the specification of the blind man, Bartimæus, who seems to have been known to those for whom he wrote,¹ and the characteristic touches in his narrative—the words addressed to the blind man by those who told him that our Lord had ordered that he should be brought to Him, and the 'casting away his garment' in his haste to obey. St. Luke's addition is, not merely what is usual with him all through his Gospel, that he has saved from oblivion one more instance of the compassion of our Lord which had been passed over, being so exactly like what St. Mark had recorded, but also that we get from the mere fact of his silently pointing out by the distinctive details which he must have inserted on purpose, that there were two cases and not one only—a more complete idea of the patience and condescension of our Lord in the matter. For we know from this not only that there were two instances of the cure of blindness, and not only one—which St. Matthew had already related—but that our Lord twice over, in so short a space of time, allowed His onward progress to be hindered for the same cause. When Bartimæus called on Him, another had already done so, and the inconvenience, such as it was, had to be undergone over again. It is surely far more reasonable, as well as more respectful, to suppose that St. Luke purposely distinguished the miracle which he relates from that which

¹ Compare his account of Simon of Cyrene as 'the father of Alexander and Rufus' (St. Mark xv. 21).

St. Mark relates, than to suppose that the Evangelists were ignorant or careless as to details. It is perfectly true to say, that St. Luke might have told us, in so many words, that the case which he mentions, was a different case from that mentioned by St. Mark, and then perhaps critics would have been able to see not much greater difficulty in the healing of two blind men than in that of one. But then St. Luke would have done what he never does, and what no writer of his age would have thought of doing. And critics would have said that the explanation was evidently the insertion of some over-zealous copyist, anxious to reconcile the Evangelists when their narratives were in truth irreconcilable.

CHAPTER IV.

First Days of Holy Week.

ALTHOUGH there is some doubt as to the exact day of the week on which our Lord arrived at Bethany, and on the evening of which the supper took place at which Magdalene anointed Him with so much lavish magnificence and devotion, the arrangement of those Harmonists who fix that supper on the evening of the Sabbath seems to be well founded. It is possible that our Lord and His Apostles may have gone on before the general company of pilgrims, which would have rested at or near Jericho for the Sabbath. Thus He would reach Bethany in comparative privacy. The caravan would then start from Jericho on the morning after the supper, and thus approach Jerusalem in the middle of the Sunday. Meanwhile the news of our Lord's arrival in Bethany became known in Jerusalem itself, and among the large multitude of visitors from the country who were already encamped in tents or booths on the slopes outside the city, as was the custom at the time of the great feasts, when as many as between two and three millions of Jews from all parts of the world were collected. Bethany itself, moreover, as St. John tells us, had become a centre for curious visitors, who had heard of the great miracle of the raising of Lazarus, and wished to see him. In this way our Lord's presence soon became generally known, and the multitudes in Jerusalem and around it

who had heard Him preach and seen Him work miracles—multitudes greater than ever now, since He had been preaching for so many months in the country parts of Judæa itself—needed no prompting but their own enthusiasm to welcome Him in a manner which might satisfy their own devotion and put His enemies to shame. Thus in the course of the morning a large procession was formed, which streamed up the road over the southern shoulder of the Mount of Olives, along which it was natural that He would approach the city. The multitude carried branches of palms, of which there was at that time a great quantity in the neighbourhood of Jerusalem, and sang as they went a part of the great Paschal chant, ‘Hosanna! Blessed be He that cometh in the name of the Lord,’ the King of Israel.¹

Meanwhile another great company of disciples was, as has been said, on its road from Jericho. Our Lord seems to have timed His own departure from Bethany so as to join this caravan as it came near the city. He sent two of His Apostles to a village near at hand to fetch an ass’s colt, on which no one had ever yet ridden, which they would find tied up with its mother at a place where two roads met. They were to bring both to our Lord, the colt that He might ride on it, the mother that she might be with her foal, and if the owners made any objection to their taking them, they were to say that the Lord had need of them. All happened as our Lord had told them, and the owners at once allowed them to go. St. Matthew, as is his wont, notes the fulfilment of the prophecy of Zacharias² in all this, and thus adds another link to his chain of prophetic demonstrations. St. John also notes it, but for the

¹ § 132. St. Matt. xxi. 1—17; St. Mark xi. 1—11; St. Luke xix. 29—44; St. John xii. 12—28.

² Zach. ix. 9.

purpose of remarking how the Apostles did not understand the bearing of this action of our Lord on the prophecies until after He had been glorified. They put some garments on the colt, and our Lord mounted thereon, and then as He rode on towards Jerusalem they cast their garments on the ground before Him, as was the custom with Kings and others to whom special honour was intended. The palm branches carried by the crowd were used for the same purpose.

Thus our Lord moved towards Jerusalem, between two enthusiastic multitudes, those which had come out to meet Him, and those who had come from Galilee and Peræa for the feast. There were many in the first-named crowd who had seen the miracle of the raising of Lazarus, and these bare witness of what they had seen to the rest. At a certain point of the road the Holy City came full in sight, the south-eastern angle of the Temple meeting the eye, with Mount Zion behind, and the whole magnificent pile stretched out before them, glittering with gold and marble, with the palaces and towers of the city beyond it. Then the disciples broke out into loud praises and thanksgivings to God for all the wonders which they had seen, shouting out—
'Hosanna to the Son of David! Blessed is He that cometh in the name of the Lord, peace in heaven, and glory in the highest.'

Our Lord rode on in calm silence, His Heart full of thoughts very different from those with which the disciples were occupied. When some Pharisees in the crowd bade Him rebuke His disciples for the words of homage and adoration which they were using, He defended them, saying that if they were to be silent, the stones themselves would cry out. The praises of God must be rendered. But the sight of the city, in all its beauty and grandeur, moved Him to tears. 'If

thou hadst known,' He said, 'thou also, and that in this thy day, the things that are to thy peace! but now they are hidden from thine eyes.' Then He went on to prophesy the destruction of the city with a particularity of detail, to the exactness of which the subsequent history bears wonderful testimony. 'For the days shall come upon thee, and thy enemies shall cast a trench about thee, and compass thee round, and straiten thee on every side, and beat thee flat to the ground, and thy children who are in thee; and they shall not leave in thee a stone upon a stone; because thou hast not known the time of thy visitation.'

The procession moved on, and entered the city by a gate near the Temple. The whole city was roused, the Roman garrison and Governor were on the alert, ready to interfere in case of any disturbance, the Chief Priests and Temple authorities anxious at once not to irritate the people, thus to give Pilate an opportunity for interference, and to get rid of our Lord, in Whose honour all this was done. For the moment the multitude had it their own way, and no opposition was offered. 'Who is this?' they were asked by the citizens who crowded round them. 'This is Jesus, the prophet of Nazareth of Galilee.' Our Lord went into the Temple, looked round and visited it, as One Who had authority to see that all was in order in His Father's house. The blind and lame, who were placed daily at the gates, like the two of whom we have just heard as healed miraculously at the gates of Jericho, were brought to Him in the Temple, and He healed them. This, more than all, with the children, who had caught up the refrain from the multitude, and ran about the Temple courts singing 'Hosanna to the Son of David,' moved the priests to angry indignation. They came to our Lord and asked Him whether He heard what they were saying? 'Yes,' He

answered, 'have you never read, "Out of the mouths of babes and sucklings Thou hast perfected praise"?'³ Nothing more passed that day in the Temple, as it was already evening. He left it, and returned with His Apostles to Bethany.

The effect of this hour of triumph, in which the devotion of a large multitude to our Lord's Person was so openly displayed, is perceptible in the conduct of His enemies during the rest of the week of which this day was the first. They were struck at the uselessness of their own efforts against Him, and though this did not deter them from plotting to put Him to death, they still, as we shall see, were afraid of the people, and intended to put off their next attempt until the feast was over. 'See ye, that we profit nothing? Behold, the whole world has gone after Him.'⁴ It is at this time that St. John places the anecdote of the 'Greeks,' who it seems were what was called 'proselytes of the gate,' and had come up to worship at the feast, and wished to have an interview with our Lord. They came to Philip, who had perhaps some sort of office in the little company which brought him into relation with strangers who approached our Lord, and he, after speaking to Andrew, went with him to our Lord with their request. The approach of these possible disciples, who were not of the house of Israel, brought back to our Lord, as it seems, the thought which had come before His mind when He had taken the first step towards the conversion of the Samaritans by talking with the woman by the well side nearly three years before this time.⁵ That thought was the thought of the nearness of His Passion, and of its necessity for the fruit which He was to gain from it. He said the hour was come for the glorification

³ Psalm viii. 3.

⁴ § 133. St. John xii. 19—36.

⁵ St. John iv. 34, seq.

of the Son of Man. He spoke of the grain of wheat, which must die in order not to remain alone, but to bring forth fruit.

Our Lord went on from this to speak of the general principle of His kingdom, founded upon His own example. 'He that loved his life should lose it, and he that hated his life in this world should keep it unto life eternal.' His servants were to follow Him, and to be where He was, and His Father would honour them. He spoke of the troubles which He allowed His sacred Soul to feel at the approach of His Passion, of which we shall hear so much more when we have to deal with the history of His Agony. Should He ask the Father to save Him, when it was for the very cause that He might suffer that He had come to this hour? So He prayed aloud to the Father to glorify His name, and then there came a voice from heaven, 'I have both glorified it and will glorify it again.' Some that were present thought that it was thunder. Others said that an angel had spoken. Our Lord told them that the voice was for their sakes, and went on to speak of the judgment of the prince of this world by means of His Passion, in which He was to be lifted up, referring again to the brazen serpent, and through which He was to draw all things to Himself. His words were not understood by the crowd, who, however, perceived that He was speaking of death or of some other kind of removal. They said that the Law spoke of Christ as abiding for ever: Who was the Son of Man Who was to be lifted up? This was a reference to some words of the same meaning which He had used so long before as at the feast of Tabernacles.⁶ Our Lord bade them use the light during the little time which remained to them, and then withdrew to the privacy of Bethany.

⁶ St. John vii..28.

The incident is related by St. John for the sake of this conversation, and so he has omitted to tell us whether the strangers were admitted to speak with our Lord. It seems unlikely that they would have been refused.

On the next day, Monday in Holy Week, our Lord again challenged His enemies in the most open manner.⁷ In the early morning, on His way to the Temple, our Lord went up to the fig-tree covered with leaves, on which He found no fruit, and then solemnly cursed it. It was to bear no more fruit for ever. This, as has been said already, was an 'acted parable,' and must be taken in connection with the parable of the fig-tree delivered a few months before.⁸ The fig-tree was the Synagogue, which our Lord had indeed found unfruitful, and so it was to be cursed with barrenness for ever. The fig-tree withered up to the roots at His word. Then He went on to the Temple, and, for the second time, cleansed its courts from the profanation of the sellers and buyers, overthrowing the tables of the money-changers and the seats of the dove-sellers. He would not allow anything to be carried through the Temple. Both His actions and His words were stronger than on the former occasion, three years before this, when He had cleansed His Father's house. Now he quoted the Prophet Isaias, 'My house shall be called a house of prayer for all nations,' and added that they had made it a den of thieves.

The news of this act of sovereign authority was at once carried to, if it was not witnessed by, the Chief Priests, and made them resolve on the solemn and public interrogatory which was addressed to our Lord either on the same day or on that which followed. We

⁷ § 134. St. Matt. xxi. 19, 20, 12, 13, 21, 22; St. Mark xi. 12—26; St. Luke xix. 45—48.

⁸ St. Luke xiii. 6—9.

cannot be altogether certain as to the number of the days on which our Lord taught in the Temple during Holy Week ; but we learn from St. Luke that they were certainly more than one, that the people assembled early in the morning to listen to Him, and that in the evening He returned to Bethany. It seems most probable that He was in the Temple, at least every day but one, up to the Thursday, on the evening of which He celebrated the Paschal Supper. For the sake of convenience, we may group the incidents of the teaching in the Temple together, although some of them may have taken place on the Monday, and thus before what we are now about to relate. For it was on Tuesday morning that He was again on the road to the Temple with His Apostles, and the fig-tree was found withered up to the roots—indeed its withering seems to have taken place immediately after our Lord's sentence on it on the morning before. St. Peter remarked on it to our Lord, and it was then that He gave them the promise that if they had faith they might move mountains, adding the instruction that when they prayed for anything they should believe that they received it, as well as the other head of teaching, that when they made their prayer, they were to forgive anything that might have been done against them, in order that their Father might forgive them. Thus an act of faith and an act of perfect forgiveness are essential preliminaries or companions to a prayer which is to be heard by God.

We now return to the narrative of what passed on the days of our Lord's last teaching in the Temple, crowded with incidents of the deepest interest. First came the public official questioning of our Lord as to His authority on the part of the Chief Priests and scribes.⁹ They seem to have come to Him in all their authority, before the

⁹ § 135. St. Matt. xxi, 23—32; St. Mark xi, 27—33; St. Luke xx, 1—8.

people whom He was teaching. Our Lord answered them by asking whether the Baptism of St. John was of heaven or of men? Thus He referred them back to the great authority whom God had sent before His face. If they had believed St. John to be sent by God, they would have made no difficulty in accepting our Lord, to Whom St. John bare witness. But they had in their pride and self-sufficiency disregarded St. John's call to repentance, and they had paid no attention to his witness. They had not even entered on the path by which God had intended to lead them to the knowledge of His Son, and now they were referred back to the very beginning of that path. They were afraid to answer the question either way. If they acknowledged the Divine mission of St. John, they were at once open to the further question, Why they had not believed in him?—and behind that question lay another with reference to our Lord Himself, for St. John had borne witness to Him in the plainest way. On the other hand, if they denied the mission of St. John, the people would stone them, for they all held John for a prophet. His death had added a crown of glory to the holiness of his life. The publicity with which they had chosen to act in putting their own question to our Lord was now turned against them. The people were there, listening to their discomfiture. They said, 'We cannot tell,' and our Lord instantly rejoined that neither would He tell them by what authority He had acted.

But they were there before Him, and He went on to speak to them two parables. The first was that of the two sons, which He at once applied to the contrast between themselves and the publicans and sinners, whom they so much despised. Those were indeed disobedient children, but they had repented at the

preaching of St. John, and entered the kingdom of heaven, while the priests and Pharisees neither repented at his call, nor gave credence to his message. The second was that of the husbandmen and the vineyard,¹⁰ and when He ended it by asking them what the lord of the vineyard would do to the wicked husbandmen, they could not help answering that he would destroy them, and give the vineyard to others. Yes, our Lord answered, and applied the parable to themselves, quoting the passage from the Hallelujah Psalm about the stone which had been rejected by the builders. 'The kingdom of God shall be taken away from you, and given to a nation yielding the fruits thereof.' They knew that these parables were directed against themselves, but the fear of the people prevented them from arresting Him.

Our Lord next delivered the parable of the wedding supper,¹¹ which is in great part a repetition of the parable which occurs some few months before, in the course of His teaching in Judæa. There are one or two differences in the two forms, and on this last occasion our Lord added the significant epilogue of the man who had come into the feast without a wedding garment. This parable may have been addressed to the disciples or the multitude rather than to the Chief Priests in particular, but its doctrine, and especially the doctrine of the latter part, complete the teaching of the former two parables. Meanwhile it seems as if the priests and Pharisees had withdrawn. Their withdrawal, however, was only in order that they might attack Him by craft instead of overawing Him by authority. We are not certain whether they did not wait till the next day for their new attack. This next measure shows a certain amount of skill, as well as of malice. It

¹⁰ § 136. St. Matt. xxi. 33—46; St. Mark xii. 1—12; St. Luke xx. 9—19.

¹¹ § 137. St. Matt. xxii. 1—14; St. Luke xiv. 15—24.

was an attempt to turn His own methods and weapons against Himself. He had silenced them by asking them before all the people a question which they were afraid to answer either affirmatively or negatively. They would imitate Him by putting to Him a question which it would be dangerous for Him to answer either way.¹²

They did not appear themselves, in order that they might not be compromised by the question which was asked—perhaps hoping also that He would be less on His guard. They sent some of their own disciples—a class numbering good and bad alike within it. St. Stephen at one time belonged to it, as well as St. Paul. These disciples were accompanied by some Herodians, members of the party which was for paganizing everything distinctively Jewish, and adopting the habits and manners, as well as the laws, of the Roman Empire. Between the Herodians and the Pharisees it was a disputed question whether it could be allowed to good Jews to pay tribute to the Roman Emperor. This was the question now put to our Lord, with many professions and compliments. They knew He was true, no respecter of persons, straightforward, fearless; let Him tell them, therefore, whether it was lawful to pay tribute to Cæsar or not. If He denied the lawfulness of the tribute, He was at once an object of punishment at the hands of Pilate. If He allowed it, He might lose His influence with the people as a time-server. The Judas of Galilee, of whom Gamaliel afterwards spoke in the Sanhedrin when he advised the rulers not to persecute the Apostles, seems to have taught this very doctrine of the unlawfulness of paying taxes to the Romans. But our Lord saw through them at once. He called them hypocrites, bade them show Him the coin which was paid, and the currency of which among them proved,

¹² § 138. St. Matt. xxii. 15—22; St. Mark xii. 13—17; St. Luke xx. 20—26.

under the circumstances of the time, that they acknowledged themselves to be subjects of the Emperor. 'Whose is this image and superscription?' They told Him Cæsar's. Then let them give back to Cæsar what was Cæsar's, and to God what was God's. The answer confounded them, and they left Him in peace.¹³

Our Lord was next questioned by the Sadducees. This question does not seem to have been put so much with a view of forcing Him to commit Himself, as with a sort of proud conviction that it could not be answered in a way to save the common belief of all religious Jews in a resurrection and a future state. It reminds us very much of the scientific difficulties of the present day which are brought against the doctrine of the resurrection of the body, as it is commonly taught in the Church. People ask about molecules and particles of matter, which have served, it may be, for different organizations, to whose body are they to belong in the resurrection? The Sadducees' spirit is that of materialism, and the denial of the supernatural. These Sadducees came with their imaginary case of a woman who had been the wife of seven husbands, and asked to whom was she to belong in the resurrection. Our Lord answered them that they were greatly in error, because they were ignorant both of the Scripture and of the power of God. The whole state into which we pass by the resurrection is a new state which God has arranged in His wisdom, power, and love, and in it there is no marrying or giving in marriage. 'They are as the Angels of God, and can die no more,' and 'they are the children of God, being the children of the resurrection,' which is won for them by the death of the Son of God. So much our Lord said as to their

¹³ § 139. St. Matt. xxii. 23—33; St. Mark xii. 18—27; St. Luke xx. 27—40.

ignorance of God. But they were ignorant also of Scripture; for in the passage in the Book of Exodus (iii. 6) in which Moses relates the vision of the Burning Bush, God is reported to have spoken of Himself as the God of Abraham, Isaac, and Jacob. But He is not the God of the dead, but of the living.

The Sadducees were silenced, and the Pharisees were for the moment pleased at the manner in which they had been answered.¹⁴ They gathered round our Lord once more, and one of them asked Him which was the great commandment of the law. Our Lord answered him at once, speaking of the precept of the love of God, and added that the second commandment, which was like the first, was that which enjoined the love of our neighbour. There may have been some intention to entangle Him in the question, but the Pharisee is only said to have 'tried' Him; and he may have done this rather as the mouthpiece of our Lord's enemies among his own brethren than of his own accord, as when he praised and commented on our Lord's answer, our Lord told him that he was not far from the kingdom of God. Thus we see that even in the multitude of those who were more or less led or driven to take a side against our Lord, there were many different degrees of malice, and that some among them may not have been committed by any personal act or will of their own to the general policy of the body to which they belonged.

Our Lord had now silenced all His opponents and questioners, and in His turn put a question to them the true answer to which might have led them to the solution of their great difficulty. This difficulty came from their inability to recognize in His humility and the external insignificance of His condition the hidden

¹⁴ § 140. St. Matt. xxii. 34—46; St. Mark xii. 28—40; St. Luke xx. 41—47.

Godhead, of Him Who had become Incarnate for the redemption of the world. He asked them 'Whose son was Christ?' and when they said 'David's,' He asked them to explain the well known words in the 109th Psalm, 'The Lord said to my Lord sit Thou on My right hand,' and the rest. If David, when inspired, called Christ his Lord, how was He his son? No one could answer Him, and no one asked Him any more questions.

Our Lord, however, had not yet said all that His mission required that He should say as to those who in the Gospels are so often called 'Scribes and Pharisees,' who were indeed such, but who were also the priests and ecclesiastical authorities of Jerusalem. It was almost, as we may say, a necessity that He should give the people some guidance as to them. He had Himself opposed them, refused to explain Himself to them, and denied their authority. They, as has been said, might have been intended for a high and important part in His establishment of the New Kingdom, if they had submitted themselves to it. The counsels of God may have provided for the gradual absorption of their influence by that of the rulers of the Church which might have grown out of the Synagogue. But they had rejected, first St. John and then our Lord Himself, and they were now plotting our Lord's death, and their plot was to become ripe and to have full external success within a few days. It was necessary that the people and the disciples should be instructed how they were to bear themselves towards them.

Thus we find that St. Matthew, who wrote so especially for the Jewish Christians, and whose Gospel sums up the practical teaching of the Apostles to the early Church in Jerusalem, has preserved at full length the discourse which our Lord now addressed to the people and to

His own disciples.¹⁵ This is not the place to comment on every word of this instruction. It is enough to speak of its chief heads. It begins by laying down the principle that the priests occupy the chair of Moses, and are therefore the representatives of the Divine authority which established the Jewish system. They are therefore to be obeyed in their positive teaching as the authoritative expounders of the Law. But they are not to be imitated. They say and do not. They impose burthens on others which they do not attempt to bear themselves. Their lives are eaten through by hypocrisy. They love honour, the first places, and the name of Rabbi. But among Christians there is one Teacher and one Father, one Master, that is Christ. The greatest is the servant of all, and humiliation is the essential key to exaltation. The discourse then passes on to a denunciation of the scribes and Pharisees as hypocrites on several various heads. They would not enter the kingdom of heaven themselves, and they hindered those that wished to enter. They made long prayers, for which they took rich alms; they compassed sea and land to make proselytes, whom they taught to be worse than themselves. Their traditional teaching invalidated the plain commandments of God, as by their distinction as to oaths. They tithed mint and anise and cummin, and neglected the weightier matters of the Law. They cleansed the outside, and left the inside foul. They were like whited sepulchres, fair without, full of corruption within. They built and adorned the tombs of the prophets and the just, and thus acknowledged that they were the children of those who had slain them. Let them fill up the measure of their fathers! He would send them prophets and wise men and scribes, and they would kill them and crucify them,

¹⁵ § 141. St. Matt. xxiii. 1—39.

and scourge them and persecute them. So it was to be, that that generation might incur the long-delayed and accumulated vengeance of God for all the just blood shed from the beginning of the world to the very end of their history, from the blood of Abel to that of Zacharias, son of Barachias, who was slain between the Temple and the altar. He ended by once more repeating His sad denunciation of Jerusalem. How often He had desired to gather her children together, and she would not ! Their house was left to them desolate. They should see Him no more till they acknowledged Him at His second coming.

These denunciations, however, were not to be our Lord's last words in the Temple. The Evangelists¹⁶ tell us that He was sitting over against the treasury, the part of the sacred building where the offerings were made for various purposes connected with the celebration of the sacrifices, the adornment and repair of different parts of the building, or again, in consequence of vows or for other pious intentions. Each purpose had its separate chest, with its opening in the shape of a trumpet, into which coins were cast. It was a part of the building open to all, and thus in one of the outer courts, to which women had access. The rich were making their offerings, many, perhaps, in number and large in amount, as it was the week before the great feast, and there would be strangers from distant lands, as well as the ordinary dwellers in Jerusalem and the Holy Land, among the crowd. Among them glided a poor widow, who put in the smallest coin that was current. Our Lord would not let her piety be without its reward, even in this world. He called His disciples round Him, and declared that she had given more than all, because out of her penury she had given all

¹⁶ § 142. St. Mark xii. 41—44 ; St. Luke xxi. 1—4.

she had, her whole substance. Then, as it seems, He rose up, and left the Temple for ever.

It is now that St. John makes his final remark on the obduracy of the Jews.¹⁷ Our Lord had done all the great miracles of which we have heard in their presence, and yet they did not believe. At the time when the Apostle wrote, this rejection of our Lord had borne its further fruit of the rejection of the teaching of the Church, confirmed as that teaching had been by numberless miracles. So had Isaias prophesied—for God had permitted them to be blinded and hardened. Yet, he adds, there were many, even among the rulers, who believed in Him, but could not make up their minds to profess their faith openly, lest they should be excommunicated. Such was the influence of the ecclesiastical persecution. They loved the glory of men rather than the glory of God. He sums up his remarks by some solemn words of our Lord upon the misery of unbelief as the rejection of the testimony and word of God.

The Evangelists tell us that after our Lord's last departure from the Temple His attention was drawn by one of His Apostles to the magnificence of the building, which was then in all its fresh beauty, although the restoration which had been begun by Herod the Great may not have been quite completed.¹⁸ Our Lord answered that of all those great buildings not one stone should be left on another undestroyed. They passed down into the valley of the brook Cedron, and up the slope of the Mount of Olives on the other side. There our Lord sat down over against the Temple, and His four chief disciples, Peter, Andrew, and the two sons of Zebedee, came and put to Him the two-fold

¹⁷ § 143. St. John xii. 37—50.

¹⁸ § 144. St. Matt. xxiv. 1—28; St. Mark xiii. 1—23; St. Luke xxi. 5—24.

question, 'When shall these things be, and what shall be the sign of Thy coming and of the end of the world?'¹⁹ The great prophecy which follows in the three earlier Evangelists is an answer to this double question, and whatever obscurity is to be found in it is occasioned by the difficulty of distinguishing the answer to the first part from the answer to the last part. The character of the Gospel records is such as to preclude the insertion of commentary and marks of transition by the writers themselves, except in very rare cases, and to the Christians of the first age such notes of transition might have seemed superfluous. It was their habit to consider the two great events which are here predicted, the destruction of Jerusalem and the end of the world, almost as one. But we shall not find it impossible to mark off the passages which refer to the one or to the other, although a full commentary on this marvellous prophecy must be reserved for its proper place in a later volume of this work. It must be remembered, moreover, that there are some of the signs which are here mentioned by our Lord which apply equally to both the events of which we are speaking. Such is the law of God's Providence in human history—one judgment is the type and presage of another, and thus the characteristic signs of the one are also the characteristic signs of the other last and most tremendous catastrophe. And it must also be remembered that our Lord is here addressing the Church in the person of the Apostles. We have seen how in His charge to the Apostles, when He sent them out to preach, He used language which refers at least as well to Christian preachers and teachers of subsequent ages as to the Twelve themselves.²⁰ So here He speaks of times which were not to come, in

¹⁹ § 144. St. Matt. xxiv. 1—28; St. Mark xii. 1—23; St. Luke xxi. 5—24.

²⁰ § 70. St. Matt. x. 16—42.

the one case, until many of them were dead, and in the other until the very end of that long series of generations—no one can tell how long—which is to elapse before His second coming. Yet in each case the exhortations and warnings are addressed as to them personally, because He had before Him in that little company the everliving Church of all ages. Exactly the same remark may be made as to the language of St. Paul to the Thessalonian Christians when He speaks of the last day.²¹

The prophecy begins with the destruction of Jerusalem, but, as has been said, many of the signs and admonitions belong as much to the final destruction of the world as to that. In the first place, the Church is warned against false teachers. They will come pretending to be Christ, and they are not to be followed. Then there are to be many and great wars—the peace of the Roman world is to be broken up by national strifes. There are to be pestilences and famines in certain places. At these the Church is not to be disturbed. They are the beginnings of sorrows. This prediction, like the former, was abundantly fulfilled in the years immediately preceding the Jewish war, after the death of Nero. At the same time there was to be a great persecution against them and their followers; they were to be hated of all, and put to death, and there were also to be scandals and betrayals among Christians themselves. Here is repeated by St. Mark and St. Luke the admonition before given by St. Matthew, not to premeditate what they should say when they were to stand before their judges, inasmuch as the Holy Ghost charged Himself especially with inspiring them for their defence.²² Notwithstanding all this, the preaching of the Gospel was to go on and spread over the whole world—as indeed was the case even before the destruction of Jerusalem.

²¹ 1 Thess. iv. 12—16.

²² St. Matt. x. 19.

Our Lord then gives the precise sign by which the faithful were to know when they were to take to flight, and so to escape the destruction of the city. This sign was to be the 'abomination of desolation,' of which Daniel had spoken, 'standing in the Holy Place'²³—that is, it seems, the idolatrous ensigns of the Roman Legions displayed around Jerusalem, as was actually the case at the beginning of the war, when Cestius made his abortive attempt on the city. This interpretation is supplied by St. Luke, who gives the sign in other words—'Jerusalem encompassed by an army.' Some have also understood this abomination of desolation of the great profanation of the Temple which was occasioned by the internal feuds and bloodshed to which the unhappy city was given up. As is well known, after the sign had been given, the Christians retired to Pella, and so were saved from destruction. Our Lord then speaks in the strongest language of the great severity of the tribulation which was to follow, and says that unless the days had been shortened for the sake of the elect—of those of that nation, who were already Christians or who were afterwards to be such—the whole race would have been cut off, and thus concludes this part of the prophecy. He adds a warning against the seductions and prodigies of false Christs and false prophets—a warning which is probably meant to apply to the whole interval of time which is to come before the end of the world. Whenever the cry of a new Christ or a new Gospel is raised, as well as whenever the announcement of the approaching Judge is confidently made, there is one and the same answer for true Christians. They need as little to be told where our Lord is, as the eagles need to be told where the carcase lies. The presence of the Son of Man in the Church, and His second coming to judge the world,

²³ Dan. ix. 27.

were to be as conspicuous as the blaze of lightning from one end of the heavens to the other, and the saints would know Him well enough not to need the information of men—‘Lo, He is here ! Lo, He is there !’

Our Lord then goes on to speak more distinctly of the signs of the Second Advent.²⁴ These signs are to be physical changes in the order of the universe, the sun, the moon, the stars, the earth, the sea—signs above all others fraught with terror to the dwellers on the earth, unless indeed what is now called the progress of science should have puffed them up with the conceit that all can be explained by the action of ordinary and natural causes. Then the sign of the Son of Man will appear in heaven, the trumpet will sound, the angels will be sent to gather the elect from the four winds, and the Judge will appear in the clouds with great power and majesty.

Our Lord’s discourse now changes from direct prophecy to the language of exhortation. He has given the signs of each of the two great ‘comings,’ and now He insists on the lessons and warnings which belong to each. When the things which He has predicted as to come before the destruction of Jerusalem begin to come about, the Church is to lift up her head, because her redemption is nigh. The signs are to be to her as certain indications of coming deliverance, as the foliage and fruit on the fig-tree and other trees are certain signs of the nearness of summer. Here again we have an image the application of which extends to both periods of which our Lord is speaking ; and many Christian writers consider that the fig-tree of the Synagogue is to blossom and bear fruit to God, in the conversion of the Jews before the last days, and that that is to be one of the signs to the Church that the kingdom of God is near. So it may probably

²⁴ § 145. St. Matt. xxiv. 29—36 ; St. Mark xiii. 24—32 ; St. Luke xxi. 25—36.

be. But it is also certain that the overthrow of the Jewish polity was in many respects a great deliverance or redemption to the Church. Our Lord adds, as to the first subject of the prophecy, the destruction of Jerusalem, that it is to come in that very generation. Heaven and earth might pass away, but our Lord's words should not pass away. On the other hand, as to the second coming of our Lord, that day is not fixed so as to be known and communicated by the angels themselves or the Sacred Humanity of the Son.²⁵ It is to come like a snare on all the dwellers on the earth, and the only safe way to prepare for it is by continual vigilance. The days which precede it will be like the days before the Deluge, when men ate and drank, and married, and gave in marriage up to the very hour when Noe entered into the Ark.

The remainder of this long sermon of our Lord is occupied with instructions as to vigilance, the necessity of prudence, the fruitfulness in labour which will be expected from the servants of God, and the conditions, as it were, on which the great sentence will be passed. We have here four parables which convey various parts of this doctrine—that of the faithful servant, the ten virgins, the talents, and the description, which perhaps is hardly to be called a parable, of the Final Judgment, the separation between the just and the unjust, and the immense value of works of corporal and spiritual mercy. Thus does this great prophecy end with a note of tenderness and compassion, answering to the few words spoken by our Lord in praise of the widow who gave her mite to the Temple just before He left it for ever.

²⁵ The contrast between the two events spoken of is not so strongly expressed in the Latin and other versions as in the Greek original. Both St. Matthew and St. Mark have in the first clause *ἕως ἂν πάντα ταῦτα γίνηται*—and in the second, *περὶ δὲ τῆς ἡμέρας ἔκλειψης*.

It does not seem to be sufficiently certain that this last prophecy of our Lord was delivered on the Tuesday evening, but such is the general opinion, founded perhaps on the language of our Lord as to the 'two days' which were to intervene before the Pasch. But as the interval between Friday and Monday, in the case of the Passion and Resurrection, is spoken of as 'three days,' that is, parts of three, the 'two days' in this case may mean the interval from Wednesday to Thursday evening according to our calculation. At all events, when, according to the Jewish mode of reckoning, there were two days left before the Thursday evening on which the Pasch was to be celebrated, our Lord told His disciples plainly what He had never said so precisely before, that the approaching Feast was to be the time of His betrayal and crucifixion. The day of Thursday, and perhaps Wednesday, seems to have been spent by Him in retirement at Bethany. His enemies, on the other hand, were active. A meeting was held in the palace of the High Priest Caiaphas, and it was determined to seize Him by some stratagem and put Him to death. But it was not to be on the feast day, lest there should be a disturbance among the people.²⁶ On that same day, as it appears, Judas went into Jerusalem and made his compact with them to betray our Lord for thirty pieces of silver. Ever since the supper at Bethany, his mind had been made up, and he now took the final step. It was agreed that he should place our Lord in their hands as soon as an opportunity occurred. It could hardly have been unknown to them that our Lord was at Bethany; but perhaps the devotion of the people of that village to Him was so great, on account of the miracle on Lazarus, that if He were seized there, there

²⁶ § 149. St. Matt. xxvi. 1—6; St. Mark xiv. 1—11;
St. Luke xxii. 1—6.

was danger of a tumult, of which the Chief Priests were extremely apprehensive, as it would certainly lead to an armed interference on the part of the Roman Governor. It was, therefore, their policy to seize our Lord elsewhere, in a place where He would have no assistance at hand, and whence He could at once be taken before their tribunals. Judas was to select the moment when our Lord might be seized in such a place.

Nothing had as yet been settled as to the house in which our Lord would eat the Pasch. On the morning of the Thursday His disciples came to Him to ask where they should prepare it.²⁷ The measures which He took seem to have been designed, among other things, to keep the place a secret from Judas until the time came. Peter and John were to go into the city and follow a man whom they would see bearing a pitcher of water, and when he entered a house, they were to go after him and say to its owner that our Lord asked him where the chamber was in which He was to eat the Pasch with His disciples. That was to be the place. They made all things ready, and in the afternoon returned to Bethany, and came with our Lord and the other Apostles to the Cenacle.

The sayings and doings of this last night of our Lord before His Passion are related at length by the Evangelists, and have ever, next to the Passion itself, been the favourite portions of the whole Gospel history for contemplatives to dwell on. Our purpose here is simply to attempt to arrange them in the order which seems most to commend itself as true. The first action of this great night was the eating of the Paschal Lamb, and the supper which followed.²⁸ At the beginning our

²⁷ § 150. St. Matt. xxvi. 17—20; St. Mark xiv. 12—17;
St. Luke xxii. 7—14.

²⁸ § 151. St. John xiii. 1—20; St. Luke xxii. 15—18.

Lord spoke to the Apostles of His longing desire to celebrate that Pasch with them before He suffered. He would eat no more of it, until it were fulfilled in the kingdom of God, until that great mystery of our redemption was accomplished of which it was the type. He said the same of the 'chalice of the Old Testament,' a cup which was passed round, as it seems, during the ceremony of the Pasch, or just after it. While they were at supper, He performed His wonderful and significant act of humility in washing the feet of the Apostles. St. John introduces it as if it were a natural thing, in keeping with His whole character, that our Lord, knowing that His glorification was approaching, that His Father had put all things into His hands, and that He came forth from God, and was to go to God, should enter on the fulfilment of the mystery by a great act of humiliation. It had also, no doubt, a deep signification in reference to the cleansing of the soul, which was necessary in order that they might fitly partake of the Blessed Eucharist, which He was about to institute. Both these thoughts meet in our Lord's words, as when He told St. Peter that if He did not wash him, he would have no part in Him, that they were now clean, but not all, and also when after the rite was over, He told them that if He, their Master and Lord, had washed their feet, they should also wash the feet one of another.

From this He went on naturally to speak of His betrayer.²⁹ He did not speak of all, He said. He knew whom He had chosen. The Scripture was to be fulfilled, that he that ate with Him should lift up his heel against Him. He told them this before, that when it came about they might believe. Then, as the Supper went

²⁹ § 152. St. Matt. xxvi. 21—25 ; St. Mark xiv. 18—21 ;
St. Luke xxii. 21—22 ; St. John xiii. 21—30.

on, He said more plainly that one of them should betray Him. They were alarmed and filled with sorrow, and in their simple candour asked Him one by one, 'Lord, is it I?' He did not answer them directly, but repeated generally that one who dipped his hand in the dish with Him would betray Him. The Son of Man was to go, as it was written of Him: but woe to that man by whom He was betrayed: it were better for that man that he had never been born!

All this, as well as the infinite condescension of the washing of his feet, was addressed secretly to Judas, in the hope that his heart might be softened. St. John, leaning on our Lord's bosom, was prompted by St. Peter to ask who it was. Our Lord said to him quietly, that it was the one to whom He would give a morsel of bread dipped in the dish. He then gave a morsel to Judas, who took it, and at once asked, like the others, 'Is it I?' Then it was, as St. John says, that Satan entered into him and took possession of him. Our Lord answered softly, 'Thou hast said,' and then bade him do quickly what he was to do. As Judas was charged with the temporal business of the community, the other Apostles thought that our Lord meant him to go and buy something for the feast, or give something to the poor. Thus did our Lord, in His wonderful charity and prudence, save the character of His betrayer, at the same time that He provided an opportunity for his absence from the Eucharistic feast which was so soon to be celebrated.

We cannot be perfectly sure as to the relative order of some of the other incidents which are here related by the Evangelists, who seem in this part of their narrative to have been far more intent on relating certain things which took place on this evening than on putting them in chronological sequence. The most important

of these incidents are the warning of Peter as to his denials, and the contention among the disciples as to the old point of precedence. The first is connected by St. John with the departure of Judas, after which our Lord seems to have spoken, with a certain air of relief, of the glorification of the Son of Man, and of His departure to His Father.³⁰ St. Peter asked, how it was that they could not go whither He was going—he would lay down his life for Him! Then our Lord told him that before cockcrow he would deny Him thrice. Then there was a contention among them,³¹ as has been said, which our Lord gently and sweetly soothed down, promising them great honours in His kingdom, to sit on thrones judging the tribes of Israel. He added another warning to Peter, telling him how Satan had begged that he might be allowed to sift him and his companions like wheat—‘but I have prayed for thee, that thy faith fail not; and thou being once converted, confirm thy brethren.’ Peter again affirmed that he was ready to go with Him to prison and to death, and was again warned that he should deny Him thrice before the cockcrow.

But the veil which hangs over all the incidents of these last hours of our Lord is only partially lifted, especially by the earlier Evangelists. They tell us in the fewest words possible of the institution of the Blessed Eucharist, in one sense the crowning act of our Lord’s love on this evening, when His Heart was pouring out all its sweetness upon them.³² It is evident from the very words of our Lord, which enjoin a sacrificial action on His Apostles in commemoration of Him, that some-

³⁰ § 153. St. John xiii. 31—38.

³¹ § 154. St. Luke xxii. 24—38.

³² § 155. St. Matt. xxvi. 26—29; St. Mark xiv. 22—25;

St. Luke xxii. 19—20.

thing must have been said or done as to other Sacraments, especially that of Holy Orders, at the time of, or after, the institution of the Blessed Eucharist. St. John, indeed, here comes to our aid, but the long and priceless addition which he has made consists in the words of our Lord, and he makes no mention of the point at which the conversation or discourse was broken by any action. This long discourse is, however, divided naturally into two great portions, which are somewhat different in character.³³ In the first portion, our Lord is comforting His Apostles, telling them of the many mansions in His Father's house, and the like. As He speaks of these things, He is questioned by one or other of the Apostles. Thomas tells Him that they know not whither He is going, how can they know the way? A little later our Lord says that they know and have seen the Father, and Philip breaks in, 'Lord, show us the Father, and it is enough for us.' Later again, when He speaks of manifesting Himself to those who love Him, Jude, not the Iscariot, asks Him how it is that He will manifest Himself to them, and not to the world? This part of the discourse concludes with what looks like a leave-taking. He has spoken to them certain things while He is with them, but the Paraclete, the Holy Ghost, Whom the Father will send in His name, will teach them all things, and bring all that He has said to their remembrance. He leaves them His peace, He gives it them, not as the world gives. He is going to the Father, at which they ought to rejoice, for His Father is greater than He. He has told them these things beforehand, that when they come to pass, they may believe. He will not now speak many things with them, for the prince of this world is coming to try Him: but in Him he hath not anything. 'But that

³³ § 156. St. John xiv. xv. xvi.

the world may know that I love the Father, and as the Father hath given Me commandment, so do I.'

Then, as St. John tells us, our Lord added, 'Arise, let us go hence.' But then he immediately subjoins the second part of the discourse, which is quite as long as the first, beginning with the words, 'I am the true vine, and My Father is the husbandman.' Many suggestions have been put forward to explain this, one of the most common of which supposes that our Lord, with His Apostles, now actually left the Cenacle, and that the long discourse which followed was delivered while they were on the road to Gethsemani. There are some difficulties in this conjecture. Perhaps it is better to think that at this point, where the discourse in St. John is broken into two parts, should be introduced the institution of the Blessed Eucharist, which, in the two earlier Evangelists, is placed last in order of all the incidents which are related as having passed in the Cenacle. Thus the former part of the discourse in St. John, which is more than once interrupted by questions and observations from the Apostles, such as might be made at the Supper table, may be considered as having preceded the institution of the great Sacrament of Love. Then there was some change of place, in order that preparations might be made for the celebration of the Blessed Eucharist, and perhaps for the collation of Orders on some, at least, of the Apostles. This may account for the words of our Lord about 'going hence.' Then after Holy Communion had been administered to them all by our Lord, Who now almost repeated, as seems probable, His former words about His not drinking again the fruit of the vine until He should drink it new with them in the kingdom of His Father, we may suppose that He continued His discourse about the true

Vine and the Husbandman.³⁴ This, if we may venture to make comparisons, is the most sublime part of the whole: it flows on calmly, as if all were rapt in perfect tranquil attention, and more than one of the topics which have been touched on before are treated with greater fullness. It is not till the very end that the disciples address Him, though before that some words of His about 'the little while before they shall not see Him, and again the little while before they shall see Him, because He goes to the Father,' make them question among themselves what was His meaning.³⁵ Then our Lord explains Himself in the most loving manner, and so continues His discourse until the end, which treats almost of the same subjects as the conclusion of the former part, our Lord's departure to His Father, and His victory over the world.

Thus in the latter part of this divine discourse we seem to have the thoughts on which our Lord dwelt, and which He chose specially to set before the Apostles, in His last loving intercourse with them after the first Communion in the new Kingdom. Up to the time of the institution of the Blessed Sacrament, there are warnings, and contentions, and questionings—after that, there is the calm heavenly peace of union with Him, but union with Him such as is to be had in this world, in the time and scene of conflict, when the true Vine has its branches pruned, when it is necessary to be careful to abide in Him, because some branches may be cut off, and withered because they are cut off, while others, according to the intention of the Father, bear much fruit. Here is the peace of love of our Lord, preserved by the keeping of His commandments, and shown by obedience, through which He rejoices in them and they in Him. They are His friends, no longer called His servants, for He has made known to them what He

³⁴ St. John xv. 1—8.

³⁵ St. John xvi. 16, 17.

received from the Father to reveal to them. Their election rests not on their own feeble wills, but on His divine and eternal purpose. He has chosen them, and set them to bear much fruit, and to gain whatsoever they ask the Father in His Name. And yet their love of Him and of one another in Him is in that stage in which its manifestations are to be brought out under the persecution of the world. The servant is not greater than His Lord. If the world has hated and persecuted Him, it will hate and persecute them. But so it has been, notwithstanding all He has done for it, the very manifestations and operations of His mercy have been turned by men to their own greater condemnation. And again, they are to look forward to the indwelling of the Paraclete, Who will bear witness to our Lord, a witness in which they also are to have their share. His coming depends upon our Lord going to His Father—so that they ought not to be sad at His departure, since it will enable Him to send to them the Holy Ghost. He will convict the world of sin, of justice, of judgment, He will teach them all truths, truths of which our Lord could not speak to them then. He will glorify our Lord. The time of their short separation is come. They are to weep and to lament, and the world is to rejoice; and yet their sorrow is to be turned into joy, like the sorrow of the woman who bears a child, and then has the joy to know that he is born. And they are to have the abiding comfort of prayer, prayer in His Name to the Father, which will never be refused, so that their joy may be full. The time of parables and veils is passed, He will hereafter speak to them plainly and openly of the Father. The Father Himself loveth them, because they have believed that He came from Him. ‘I came forth from the Father, and am come into the world, again I leave the world and go to the Father.’

The Apostles were filled with joyful faith at this open declaration of the truth of His Divinity and Incarnation. 'Now we believe,' they cried. And our Lord gently warned them of the weakness which they were so soon to show in leaving Him. But He had said all this to them that they might have peace, peace under all the pressure of the persecutions to which they were to be exposed. 'Be of good courage, I have overcome the world.'

Then, as afterwards upon the Cross, our Lord left off speaking to men, and turned to His Father.³⁶ St. John records the great and efficacious prayer, as it has always been considered, which as the High Priest now about to consummate the sacrifice of our Redemption, He poured forth to the Father, to Whom, and in obedience to Whom the sacrifice was offered. The prayer is, in the first instance, that He may be glorified in order that He may glorify His Father. He has received power over all flesh, to give to all those who are given to Him that eternal life which consists in the knowledge of the Father and the Son. His work on earth is done, and now He asks to be glorified with the glory which He had with the Father before the world was. The prayer then passes on to the Church. The men whom the Father gave to Him have received the revelation which He was to make concerning Himself. The Father's name has been made manifest to them, and He prays for them, not for the world. He prays that they may be kept in the Father's name, and to be one as He and the Father are one. The world hates them because they are not of the world, like Himself. He does not pray that they may be taken out of the world, but that they may be kept from the evil. He asks the Father to sanctify them in truth. It is for their sake that He makes Himself a sacrifice, that they may be sanctified in truth. He prays not for them

³⁶ § 157. St. John xvii.

alone, but for all that are to believe in Him by means of their preaching, that all may be one, as He and the Father are one, and that this unity may make the world believe in His mission from the Father. He adds His will that where He is, there they also may be to see His glory which the Father has given Him, having loved Him before the foundation of the world. 'O just Father, the world hath not known Thee! but I have known Thee, and these have known that Thou hast sent Me. And I have made known Thy Name to them, and will make it known, that the love wherewith Thou hast loved Me may be in them, and I in them.'

In these as in all other of the Divine words of our Lord, everything is in its right place, the order and arrangement and mutual dependence, the motives alleged, the reasons given, the boons asked, the desires and wills expressed—all linked together with a Divine fitness and connection and harmony. The sublimest theology of the Church is the partial and human, though divinely guided, reflection of the great truths as to the Divine Nature and Persons, the end and effects of the Incarnation, which lie behind these words of our Lord, which are to be adored in silent contemplation rather than drawn out in commentary. At the same time, the mind of man can have no more lofty or more profitable employment than the consideration of these truths, nor can our duties in regard to the great work of the Incarnation and Passion, as it touches ourselves, be more fully learnt or more deeply impressed upon us than by the prayerful and reverent examination of words which were spoken aloud in the hearing of the Apostles, that they might have the joy of Him Who spoke them 'fulfilled in themselves.' But now we must leave the blessed company who have listened to Him as they pass with our Lord out of one of the gates of the city, round

the south-eastern angle of the Temple, to spend the rest of the night, as they may perhaps have thought, in quiet prayer in the secluded Garden of Gethsemani.

CHAPTER V.

The First Days of Holy Week in the Four Gospels.

THE paramount importance, even among the events of our Lord's Life, of all that passed during His last presence at Jerusalem, is enough to make us expect to find the narratives of the several Evangelists unusually full in this part of their subject. To a very great extent the three first Evangelists proceed almost side by side in the portion of history of which we are speaking, while St. John, as usual, supplements them very largely, passing by, however, except in case of great necessity, what had been already related by those who had written before him. Thus we have found him mentioning the supper at Bethany in its proper place, on account of its great importance in the story, and we find him now giving an account of the triumphal entry of our Lord into Jerusalem on Palm Sunday. These are exceptions to the general rule, according to which St. John, as has been said, avoids the relation of what was already known from the other Gospels.

St. Matthew may be considered as arranging for us the chief incidents of these few days in the order of ideas, rather than, in all cases, the order of time. He mentions the great characteristic facts, here and there anticipating or postponing in order to group them for his purpose. We have already observed that he has omitted to relate the supper at Bethany in its proper place

because he keeps it for the beginning of the Passion, on account of its connection with the betrayal by Judas. In the same way, he relates the triumphal entry of our Lord into Jerusalem on Palm Sunday, and, immediately after this, and as it were in the middle of his narrative of the events of that day, he places the cleansing of the Temple from the buyers and sellers, although we learn from St. Mark that this did not take place until the day after. It is to St. Matthew that we owe the knowledge of the miraculous cures of the lame and blind in the Temple on Palm Sunday, of the complaint made by the Pharisees as to the children crying in the Temple, and our Lord's answer from the Psalms. Thus again, he puts together the cursing of the barren fig-tree and the notice taken by the disciples of the fulfilment of the curse, with our Lord's instruction to them about faith and prayer, although the disciples do not seem to have spoken on the matter to our Lord until the following morning, when they again passed the same way. Here, however, it is fair to say that the remark made by St. Peter on the following morning, as recorded by St. Mark, does not preclude the statement by St. Matthew that the disciples noted the withering of the fig-tree to one another as soon as it happened. But our Lord's words about faith and prayer do not seem to have been spoken till the Tuesday.

St. Matthew omits, as might have been expected in the Evangelist of the Jewish Church, the incident of the Greeks who desired to see our Lord on Palm Sunday. As to the great teaching of our Lord in the Temple, the parables which He delivered, the questions which were asked Him, and the questions which He in His turn put to His enemies, St. Matthew is as full as might have been expected. He is the only Evangelist who mentions the parable of the two sons and its application, which

come in so naturally after the account of the question put to our Lord by the priests as to His authority. He is fuller than St. Mark or St. Luke in the account which he gives of the next parable, that of the vineyard and husbandmen, and he is again alone in relating the third parable of this time, that of the wedding of the king's son. He gives, like the other two, the question as to the tribute to Cæsar, the question of the Sadducees, and the question as to the first commandment of the Law. After he has related our Lord's own question as to the Son of David, he is once more alone in relating the long invective against the scribes and Pharisees as it was delivered by our Lord. It is needless to point out how entirely all this agrees with the general character of St. Matthew's Gospel. He leaves out the incident of the widow's mite.

In his account of the great prophecy on the Mount of Olives, St. Matthew omits none of the main divisions, and, if we remember the entire absence of warning with which it is his wont to pass from one subject to another, it is remarkable how easy it is to distinguish the chief parts of the prophecy as they succeed one another in his relation. As we draw onward towards the end, we find St. Matthew becoming the fullest of the three Evangelists. He alone has put in the words about the presence or coming of our Lord being like the lightning, and about the resemblance which the latter days will bear to the days of Noe. He alone has given the great chain of parables with which the discourse, as it is reported by him, ends—that of the faithful servant, that of the ten virgins, that of the talents, and the parabolic description of the Judgment which closes the whole.

It may be as well to pause here, and consider the manner in which the other Evangelists have dealt with

this part of the history, up to the last prophecy of our Lord, before we proceed to follow St. Matthew on to the narrative of the Last Supper. Each of the earlier Evangelists goes over nearly the same ground in this respect. St. Mark is more minute than St. Matthew in the account which he gives of the mission of the disciples to fetch the colt on which our Lord rode into Jerusalem. He gives the important hint as to what passed when our Lord arrived in the Temple on that evening, which enables us to see that the casting out of the buyers and sellers did not take place on that day, and he puts the narrative of that incident in its right connection. He mentions that the act of authority which our Lord thus performed made the priests and scribes still more determined to put Him to death. He separates by the right interval the cursing of the barren fig-tree and the remark of St. Peter on the following morning, and he adds to the instruction then given by our Lord as to faith the beautiful precept about forgiving others when we pray. St. Mark omits the parables of the two sons and of the wedding feast of the king's son, but he relates carefully the main incidents of this time, the question as to authority, the parable of the vineyard and husbandmen, the question as to tribute, and the question of the Sadducees. He is unusually full in his account of the question as to the great commandment of the Law, and adds a paragraph about the approving answer given by the scribe who had interrogated our Lord, to whom our Lord said that he was not far from the kingdom of God. After his account of our Lord's question as to the Son of David, he subjoins a short passage as to the warnings then given against the scribes, chiefly on account of their love of earthly honour and gain, and then leaves out the whole of the long address against them which occurs in St. Matthew. St. Mark mentions the widow's mite.

In his account of the prophecy on Mount Olivet, St. Mark differs very little from St. Matthew as to the earlier portion of the discourse—the prophecy strictly so called. When he relates what our Lord said about the persecution which would fall on the Apostles before the destruction of Jerusalem, he inserts the injunction—which St. Matthew omits, having already given something very like it in the charge to the Apostles early in his Gospel¹—not to premeditate or prepare the defence which they would have to make. In the rest of the prophecy he follows St. Matthew. But in the latter part of the discourse he leaves out the parables which have been mentioned above, giving instead a short passage about watchfulness, in which he introduces the image of a master who had left his servants in charge and gone on a journey, to return at a time which they did not know.

St. Luke gives some characteristic touches of his own throughout the whole of the long passage in his Gospel which relates to these events. He describes in a few graphic words the disciples on Palm Sunday praising God for all the wonderful things which they had seen, the Pharisees bidding our Lord rebuke them, and His answer that if they held their peace, the stones would cry out. We naturally expect to find in St. Luke alone the incident of our Lord's weeping and lamentation over Jerusalem. He leaves out the cursing of the fig-tree, and gives only a few words to the cleansing of the Temple. In his account of the questions put to our Lord, he is very like St. Mark; but he omits the question about the great commandment of the Law because, as it seems, he has already inserted a similar question as the introduction to the parable of the good Samaritan.² He does as St. Mark has done as to the discourse of our

St. Matt. x. 19, seq.

² St. Luke x. 26, seq.

Lord against the scribes and Pharisees, giving a short paragraph instead of the whole of the harangue. We might be sure that he would not omit the anecdote of the offering of the widow. In the account which he gives of the prophecy on the Mount of Olives, St. Luke seems to speak with a plainness and precision about the destruction of Jerusalem which agrees with the supposition that he had collected a great part of the materials for his Gospel in Judæa itself. He inserts, like St. Mark, the precept about not taking thought beforehand what answers they should give when led before rulers and kings. Instead of the words which occur in St. Matthew and St. Mark about the abomination of desolation standing in the holy place, he gives what looks like an explanation of the figure, saying, 'When ye shall see Jerusalem encompassed by an army, then know that her desolation has drawn nigh.' He omits that part of the prophecy which seems to refer more especially to the interval between the destruction of Jerusalem and the Last Day. He inserts a few encouraging words, saying that when all these signs are seen the Church is to lift up her head, because her redemption draws near. Then He leaves out the whole of the discourse which follows the prophecy, inserting a short passage about vigilance and carefulness against indulgence and engrossment in the cares of this world, lest that day, which is to come as a snare upon all the inhabitants of the earth, should catch us unawares.

St. John's part in the formation of this portion of the history is soon told. He mentions, as has been said, the entrance of our Lord into Jerusalem on the day of Palms, but this he seems to do chiefly for the purpose of one or two supplementary touches. Thus it is from St. John that we learn that there was a multitude in and around the city expecting our Lord, and going forth to

meet Him, and that the great impression which had been made by the raising of Lazarus was the reason of the enthusiasm which was felt by them, many of them having witnessed the miracle. Of the rest of the history of which we have been hitherto speaking, St. John omits everything, inserting two additions of his own. The first of these is his account, which has been referred to more than once, of the 'Greeks' who wished to see our Lord, and of our Lord's words on the occasion, and the voice from heaven. The second addition made by St. John is a passage with which he concludes this part of his Gospel, about the blindness of the Jews, how some even of the rulers believed in Him in secret, and the teaching of our Lord as to the necessity of faith and the authority of His own mission.

In striking contrast to the fulness with which the earlier Evangelists have related the incidents of Holy Week up to the close of our Lord's teaching and His last prophecy, is the brevity with which they have dealt with the Last Supper and all that occurred then. St. Matthew and St. Mark insert their accounts of the Supper at Bethany as an introduction to the Passion. St. Luke, as has already been said, leaves it out altogether, as he has related the earlier unction of our Lord by the blessed Magdalene at the time of her conversion.³ The three Evangelists agree in the next portion of the history, the mission of the two disciples, —whom St. Luke names, Peter and John—for the purpose of preparing the Cenacle for the celebration of the Paschal Supper. These details are omitted by St. John. When St. Matthew comes to the Last Supper itself, he relates in the shortest possible words its two chief incidents, the declaration of our Lord about His betrayer and the consequent consternation and ques-

³ St. Luke vii. 36—50.

tioning of the Apostles, and the institution of the Blessed Sacrament. Then he tells us that after singing the usual hymn they went out to the Mount of Olives. St. Mark exactly follows St. Matthew as to this. The only two incidents that he mentions are the declaration about the traitor and the institution of the Holy Eucharist. St. Luke is considerably fuller, and his additions to the history are very important, though, at the same time, unless they are very carefully studied, they might seem to disturb the order in which the incidents are placed by St. Matthew and St. Mark. We are touching on a subject which is more fitly discussed in the note, and it is enough here to say that, whereas St. Matthew and St. Mark have placed the declaration as to the traitor first, and the institution of the Blessed Sacrament second, St. Luke, unless he is explained otherwise, seems to intimate that the institution of the Blessed Sacrament came before the declaration as to the traitor. His order is this. He begins by relating some words of our Lord about the great desire which He had felt to eat this Pasch with them before His Passion, for He would not eat it again until it was fulfilled in the kingdom of God. Then he adds the giving to them of the chalice of the Old Testament, which they were to divide among themselves, because He would not drink of the fruit of the vine till the kingdom of God came. Then he immediately inserts the institution of the Holy Eucharist, mentioning, however, as if by way of caution, that the chalice was consecrated after supper. Then he seems to represent our Lord as saying, as if in continuation of His words about the chalice, that the hand of him who betrayed Him was on the table with Him, and other words about the same subject. St. Luke next mentions the questioning among the Apostles as to who was the traitor, and the dispute about pre-eminence,

with a beautiful instruction on that subject which that dispute drew from our Lord. This leads to the promise of the kingdom to them, and of the thrones on which they were to sit. Then he puts the address of our Lord to St. Peter, telling him how Satan had desired to sift the Apostles like wheat, and that He had prayed for him that his faith might not fail. This leads to the warning now given by our Lord to St. Peter about his denials, in answer to his protest that he would go with Him to prison or to death. Then St. Luke adds a conversation of another kind, about their having been sent out at first without purse or scrip or shoes, and wanting nothing, while in future, they are told, they must take purse and scrip and sword, on which they produce two swords, and our Lord says, 'It is enough.' These are the additions made by St. Luke to the history of the Last Supper.

It is St. John who has filled up the picture so wonderfully, and on the large scale on which he usually describes what he does describe. With the one exception of the declaration of our Lord as to His betrayer, and then with an evident purpose of his own, he makes no mention of what has been related by the others, so that we are left to conjecture as to the points at which the many incidents and long discourses which he contributes to the whole are to be inserted in connection with what has been so related. It is sufficient simply to enumerate these additions in order to understand their importance. First comes the washing of the feet, with the commentary, so to call it, which our Lord made upon His own action. Then St. John mentions the words in which our Lord declared that one of them should betray Him. This one point had been related before by all the three other Evangelists, as we have seen, but St. John mentions it for the sake of introducing the anecdote of his own question to our Lord, as he lay on His bosom, as to

the person of the traitor, our Lord's answer, His giving the morsel to Judas, the words, 'What thou doest do quickly,' and the departure of Judas from the Cenacle. After this, St. John inserts, the first warning given to St. Peter about his denial, occasioned by his question to our Lord, 'Lord, whither goest Thou?' He passes over the contention among the Apostles, the second warning of St. Peter, the words about the scrip and purse and sword, as well as the institution of the Blessed Sacrament itself, which, as has been said in the previous chapter, may perhaps not have taken place till the middle of the long discourse which St. John now inserts. This most precious monument is, as has also been said, easily divided into two parts. In the first of these we have several beautiful instructions of our Lord, broken in upon by remarks and questions from the Apostles, Thomas, Philip, and Jude. In the second part, after the words, 'Let us go hence,' we have the still more solemn and unbroken discourse of our Lord, which flows on from one deep truth to another, at once instructing the Apostles in the sublimest theology and comforting and strengthening them against the terrible affliction which was so soon to fall upon them. Lastly, St. John gives us in full the great prayer of our Lord to His Father for the Apostles and for the Church.

It is quite impossible to suppose that all that has been thus related by St. John, so many years after the night of the institution of the Blessed Sacrament, can have been forgotten either by St. Matthew, who was certainly present, or by the other Apostles, from whom St. Mark and St. Luke gained the materials for their Gospels. It is evident, when we compare St. Matthew and St. Mark, even with St. Luke, and much more the three with St. John, that there must have been some reason for their reticence as to the events of that last

night. We know how the Gospels, of St. Matthew and St. Mark in particular, look more like registers of short headings which might be enlarged on indefinitely in oral teaching, than narratives strictly so called. This is pre-eminently the case in the accounts which they give of this last night. There may have been many reasons of which we are ignorant for this great reserve. Perhaps while the Apostles were still alive, and much more while they were to be seen and conversed with daily in Jerusalem, it was better not to commit the whole story to writing.

That, at least, is one reason which would be given in the present day for the silence of early historians or biographers in a similar case. It may be doubted whether such considerations would have equal force in the case of the Evangelical records of our Lord's Life, but it would be rash to say that there would be no influence at all allowed to such motives of reserve. The more we consider the Evangelists one by one, as well as the distinctive characters of their several works, the more easy shall we find it to understand the silence of which we are speaking. Many things which we should delight to know would not suit such works. If, without preserving the distinctive language and incommunicable tone of St. John, the whole of his additions as to the history of the Last Supper, of which we have been speaking, had been incorporated in the Gospel of St. Matthew or St. Mark, we should probably feel on reading them that they were out of keeping with the rest of those Gospels. The Gospels which, as is often supposed in this work, were written more particularly for the use of teachers, or at least, in great measure, as manuals of practical doctrine, must of necessity have left out range upon range of our Lord's words which were less adapted to such purposes than those which

have been selected by their authors. It is very well also to remind ourselves continually, that, infinitely precious and beautiful as are the memorials which remain to us of our Lord's Life, they do but give us the same idea of it as that which may be gained of a large and rich tract of country from some lofty and distant peak. The view from such a spot may indeed embrace the whole landscape, but, to a spectator so far removed, many a beautiful valley, many a river winding through rocks or meadows, many a smiling garden and forest glade, must remain unseen. The homes and woodlands and churches, with all their varieties of natural and cultivated beauty, artistic decoration, and treasures of devotion, are seen only from without. So it must be, even with the Life and character of our Lord as drawn by the pens of Evangelists. The full revelation of these, the most wonderful works of God in His creation, is reserved for the illuminated intelligence of the Blessed in heaven.

The subject-matter of the long discourse of our Lord at the Supper, differs in character from any words of His which are ordinarily chronicled by the Evangelists. It is not that He was different at this time from Himself, except in so far as He became more tenderly and openly loving as the end drew near. Never had He done for them an action so loving as the washing of the feet, and this was so soon surpassed by the gift of Himself in the Blessed Sacrament. And as His deeds were more overflowing in affectionateness, so also were His words. And yet we gather from the words with which St. John introduces the whole narrative, that the love thus shown was in some sort a continuation—though rising now to an ineffable height—of the love which He had shown to them all along. We have here, therefore, not only what St. John has directly related, but a sort of intimation that what passed on the night of the Last Supper

was a specimen of a whole long-continued chain of acts and words of the same character which have been left unrecorded, perhaps because they belong to the personal intercourse between our Lord and those whom He loved, rather than to the direct sphere of doctrine or instruction, even in the counsels of perfection. We get a glimpse of the interior life of the holy company, which suggests to the devout imagination what the rest of that intercourse must have been, and even something as to a still more close and loving intercourse of which the Gospels tell us nothing, the intercourse between our Lord and the one heart which understood Him and loved Him and was loved by Him more than all, the heart of His Blessed Mother.

And, further, the manner in which St. John has lifted the veil as to the words of our Lord at the Last Supper suggests the thought that we can by no means tell how much more there was, especially as to His actions with relation to the Church, which He was now founding, which is not told us. One of the things which causes the most surprise and disappointment to those Christians who do not understand the place which the Catholic Church fills in the counsels of God, is that they find no regulations as to the principles and constitution of the Christian community in the Gospels, no enumeration of the sacraments, no plan of the hierarchy, not even the Creed itself, drawn out in so many words by our Lord. During the forty days after His Resurrection He was, as is usually supposed, conversing on all these subjects with the Apostles, but we have no word in the Gospels concerning the instructions then given, unless it be in the fundamental actions, so to speak, of the conferring on the Apostles the Holy Ghost for the remission of sins, of the charge to St. Peter to be the shepherd of the flock, and the mission to teach and

baptize all nations. Catholics understand that all these things were committed to the Church under the guidance of the Holy Ghost, and such being the case, they do not expect to have the details of the Christian kingdom with all its gradations of orders, its hierarchy, its rites, its sacraments, its tribunals, drawn out for them beforehand in the Scriptures of the New Testament. It is only in accordance with this principle to suppose that a great deal more passed, even at the time of the Last Supper, which is not recorded. The Church considers that the priesthood of the New Testament was then instituted, as well as the great Sacrament of Love which is inseparably connected with the priesthood. But we cannot limit the unmentioned acts of our Lord even to that of the creation of the priesthood, which seems to be made necessary by the charge given to the Apostles as to the celebration of the Holy Eucharist. Nor are we at liberty to check the devout contemplative spirit which has so often endeavoured to fill up the details of the picture in other respects, especially as to the presence of our Blessed Lady and the holy women in another room of the building, at the time of the Paschal Supper and of the institution of the Blessed Sacrament, and as to the tender leavetaking with which our Lord parted from His Mother when He went forth to Gethsemani.

CHAPTER VI.

Harmony of the Gospels as to the First Days of Holy Week.

§ 132.—*The Procession of Palms.*

St. Matt. xxi. 1—11 ; 14—17.

St. Mark xi. 1—11.

And when they drew nigh to Jerusalem, and were come to Bethphage, unto Mount Olivet, then Jesus sent two disciples, saying to them, Go ye into the village that is over against you, and immediately you shall find an ass tied, and a colt with her, loose them and bring them to Me. And if any man shall say anything to you, say ye, that the Lord hath need of them, and forthwith he will let them go.

Now all this was done that it might be fulfilled which

And when they were drawing near to Jerusalem and to Bethania at the Mount of Olives, He sendeth two of His disciples, and saith to them, Go into the village that is over against you, and immediately at your coming in thither, you shall find a colt tied, upon which no man yet hath sat, loose him, and bring him. And if any man shall say to you, What are you doing? say ye that the Lord hath need of him, and immediately he will let him come hither.

§ 132.—*The Procession of Palms.*

St. Luke xix. 29—44.

St. John xii. 12—18.

And on the next day, a great multitude that was come to the festival day, when they had heard that Jesus was coming to Jerusalem, took branches of palm trees, and went forth to meet Him, and cried, Hosanna, blessed is He that cometh in the name of the Lord, the king of Israel.

And it came to pass, when He was come nigh to Bethphage and Bethania unto the mount called Olivet, He sent two of His disciples, saying, Go into the town which is over against you, at your entering into which you shall find the colt of an ass tied, on which no man ever hath sitten, loose him, and bring him hither. And if any man shall ask you, Why do you loose him? you shall say thus unto him, Because the Lord hath need of his service.

And Jesus found a young ass, and sat upon it, as it is

St. Matt. xxi. 5—8.

was spoken by the prophet, saying, Tell ye the daughter of Sion : Behold thy king cometh to thee, meek, and sitting upon an ass, and a colt the foal of her that is used to the yoke.

St. Mark xi. 4—8.

And the disciples going, did as Jesus commanded them.

And they brought the ass and the colt, and laid their garments upon them, and made Him sit thereon. And a very great multitude spread their garments in the way, and others cut boughs from the trees, and strewed them in the way.

And going their way, they found the colt tied before the gate without, in the meeting of two ways, and they loose him. And some of them that stood there, said to them, What do you losing the colt? Who said to them as Jesus had commanded them, and they let him go with them.

And they brought the colt to Jesus, and they lay their garments on him, and He sat upon him. And many spread their garments in the way, and others cut down boughs from the trees, and strewed them in the way.

St. Luke xix. 32—36.

And they that were sent went their way, and found the colt standing, as He had said unto them. And as they were loosing the colt, the owners thereof said to them, Why loose you the colt? But they said, Because the Lord hath need of him.

And they brought him to Jesus. And casting their garments on the colt, they set Jesus thereon. And as He went, they spread their clothes underneath in the way.

St. John xii. 15—18.

written, Fear not, daughter of Sion: Behold, thy king cometh, sitting on an ass's colt. These things His disciples did not know at the first, but, when Jesus was glorified, then they remembered that these things were written of Him, and that they had done these things to Him.

The multitude therefore gave testimony, which was with Him, when He called Lazarus out of the grave, and raised him from the dead. For which reason also the people came to meet Him, because they heard that He had done this miracle.

St. Matt. xxi. 9.

St. Mark xi. 9, 10.

St. Luke xix. 37—42.

And the multitudes that went before and that followed, cried, saying, Hosanna to the son of David. Blessed is He that cometh in the name of the Lord, Hosanna in the highest.

And they that went before and they that followed, cried, saying, Hosanna, blessed is He that cometh in the name of the Lord. Blessed be the kingdom of our father David that cometh, Hosanna in the highest.

And when He was now coming near the descent of mount Olivet, the whole multitude of His disciples began with joy to praise God with a loud voice, for all the mighty works they had seen, saying, Blessed be the King Who cometh in the name of the Lord, peace in heaven, and glory on high !

And some of the Pharisees, from amongst the multitude, said to Him, Master, rebuke Thy disciples. To whom He said, I say to you, that if these shall hold their peace, the stones will cry out.

And when He drew near, seeing the city, He wept over it, saying, If thou also hadst known, and that in

St. Matt. xxi. 10, 11.

St. Mark xi.

St. Luke xix. 43, 44.

this thy day, the things that are to thy peace! but now they are hidden from thy eyes. For the days shall come upon thee, and thy enemies shall cast a trench about thee, and compass thee round, and straiten thee on every side, and beat thee flat to the ground, and thy children who are in thee, and they shall not leave in thee a stone upon a stone, because thou hast not known the time of thy visitation.

And when He was come into Jerusalem, the whole city was moved, saying, Who is this? And the people said, This is Jesus the prophet, from Nazareth of Galilee.

And there came

St. Matt. xxi. 14—17.

to Him the blind,
and the lame in
the temple, and
He healed them.
And the chief
priests and scribes
seeing the wonder-
ful things that He
did, and the chil-
dren crying in the
temple, and saying,
Hosanna to the
son of David; were
moved with indig-
nation, and said to
Him, Hearest Thou
what these say?
And Jesus said to
them, Yea, have
you never read, Out
of the mouth of in-
fants and of suck-
lings Thou hast
perfected praise?
And leaving them,
He went out of
the city into Betha-
nia, and remained
there.

St. Mark xi. 11.

And He entered
into Jerusalem, in-
to the temple, and
having viewed all
things round about,
when now the
even-tide was
come, He went
out to Bethania
with the twelve.

St. Luke.

§ 133.—*The Gentiles who wished to see our Lord.*

St. John xii. 19—36.

The Pharisees therefore said among themselves, Do you see that we prevail nothing? behold, the whole world is gone after Him.

Now there were certain Gentiles among them, who came up to adore on the festival day. These therefore came to Philip, who was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. Philip cometh, and telleth Andrew. Again Andrew and Philip told Jesus.

But Jesus answered them, saying, The hour is come, that the Son of Man shall be glorified. Amen, amen, I say to you, unless the grain of wheat falling into the ground die, itself remaineth alone. But if it die, it bringeth forth much fruit. He that loveth his life shall lose it, and he that hateth his life in this world, keepeth it unto life eternal. If any man minister to Me, let him follow Me, and where I am, there also shall My minister be.

St. John xii. 26—35.

If any man minister to Me, him will My Father honour. Now is My soul troubled. And what shall I say? Father, save Me from this hour? But for this cause I came unto this hour. Father, glorify Thy name.

A voice therefore came from heaven, I have both glorified It, and will glorify It again. The multitude therefore that stood and heard, said that it thundered. Others said, An angel spoke to Him.

Jesus answered, and said, This voice came not because of Me, but for your sakes. Now is the judgment of the world; now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all things to Myself. (Now this He said, signifying what death He should die.)

The multitude answered Him, We have heard out of the law, that Christ abideth for ever, and how sayest Thou, The Son of Man must be lifted up? Who is this Son of Man? Jesus therefore

St. John xii. 35.

said to them, Yet a little while, the light is among you. Walk whilst you have the light, that the darkness

overtake you not. And he that walketh in darkness, knoweth not whither he

St. John xii. 36.

goeth. Whilst you have the light, believe in the light, that you may be the children of light.

These things Jesus spoke, and He went away, and hid Himself from them.

§ 134.—*The barren Fig-tree. The Cleansing of the Temple.*

St. Matt. xxi. 19, 20,
12, 13, 21, 22.

St. Mark xi. 12—26.

St. Luke xix. 45—48.

And in the morning, returning into the city, He was hungry. And seeing a certain fig-tree by the way-side, He came to it, and found nothing on it but leaves only, and He said to it, May no fruit grow on thee henceforward for ever. And immediately the fig-tree withered away. And the disciples seeing it wondered, saying, How is it presently withered away?

And the next day, when they came out from Bethania, He was hungry. And when He had seen afar off a fig-tree having leaves, He came if perhaps He might find any thing on it. And when He was come to it, He found nothing but leaves. For it was not the time for figs. And answering He said to it, May no man hereafter eat fruit of thee any more for ever. And His disciples heard it.

St. Matt. xxi. 12, 13.

St. Mark xi. 15—18.

St. Luke xix. 45—47.

And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the chairs of them that sold doves, and He said to them, It is written, My house shall be called the house of prayer,¹ but you have made it a den of thieves.

And they came to Jerusalem. And when He was entered into the temple, He began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the chairs of them that sold doves. And He suffered not that any man should carry a vessel through the temple; and He taught, saying to them, Is it not written, My house shall be called the house of prayer to all nations, but you have made it a den of thieves.

And entering into the temple, He began to cast out them that sold therein, and them that bought. Saying to them, It is written, My house is the house of prayer. But you have made it a den of thieves.

Which when the chief priests and the scribes had heard, they sought how they might destroy Him. For they feared Him, and the rulers of the people sought

¹ Isaias lvi. 7.

St. Matt. xxi. 21.

St. Mark xi. 19—23.

St. Luke xix. 48.

because the whole
multitude was in
admiration at His
doctrine.

to destroy Him,
and they found not
what to do to Him,
for all the people
were very attentive
to hear Him.

And when even-
ing was come, He
went forth out of
the city.

And when they
passed by in the
morning, they saw
the fig-tree dried
up from the roots.
And Peter remem-
bering, said to
Him, Rabbi, be-
hold the fig-tree,
which Thou didst
curse, is withered
away.

And Jesus an-
swering, said to
them, Amen I say
to you, if you shall
have faith, and
stagger not, not
only this of the fig-
tree shall you do,
but also if you
shall say to this
mountain, Take up
and cast thyself

And Jesus an-
swering saith to
them, Have the
faith of God.
Amen I say to
you, that whoso-
ever shall say to
this mountain, Be
thou removed and
be cast into the
sea, and shall not
stagger in his

St. Matt. xxi. 22.

into the sea, it shall be done. And all things whatsoever you shall ask in prayer, believing, you shall receive.

St. Mark xi. 24—26.

heart, but believe, that whatsoever he saith shall be done, it shall be done unto him. Therefore I say unto you, all things, whatsoever you ask when ye pray, believe that you shall receive, and they shall come unto you.

St. Luke.

And when you shall stand to pray, forgive, if you have ought against any man ; that your Father also, who is in heaven, may forgive you your sins. But if you will not forgive, neither will your Father that is in heaven, forgive you your sins.

§ 135.—*The High Priests ask our Lord as to His authority.*

St. Matt. xxi. 23—32.

St. Mark xi. 27—33.

St. Luke xx. 1—8.

And when He was come into the temple, there came to Him, as He was teaching, the chief priests and ancients of the people, saying, By what authority dost Thou these things? and who hath given Thee this authority?

And they come again to Jerusalem. And when He was walking in the temple, there come to Him the chief priests and the scribes and the ancients; and they say to him, By what authority dost thou these things? and who hath given Thee this authority that Thou shouldst do these things?

And it came to pass, that on one of the days, as He was teaching the people in the temple, and preaching the Gospel, the chief priests and the scribes, with the ancients, met together, and spoke to Him, saying, Tell us, by what authority dost Thou these things? or, Who is he that hath given Thee this authority?

Jesus answering, said to them, I also will ask you one word, which if you shall tell Me, I will also tell you by what authority I do these things. The baptism of John, whence was it? from heaven, or from men?

And Jesus answering, said to them, I will also ask you one word, and answer you Me, and I will tell you by what authority I do these things. The baptism of John, was it from heaven, or from men? Answer Me.

And Jesus answering, said to them, I will also ask you one thing. Answer me, The baptism of John, was it from heaven, or of men?

But they thought

But they thought

But they thought

St. Matt. xxi. 26—30.

within themselves, saying, If we shall say, from heaven, He will say to us, Why then did you not believe him? But if we shall say, from men, we are afraid of the multitude, for all held John as a prophet. And answering Jesus, they said, We know not. He also said to them, Neither do I tell you by what authority I do these things.

But what think you? A certain man had two sons, and coming to the first, he said, Son, go work to-day in my vineyard. And he answering, said, I will not. But afterwards, being moved with repentance, he went. And coming to the other, he said in like manner. And

St. Mark xi. 31—33.

with themselves, saying, If we say, from heaven, He will say, Why then did you not believe him? If we say, from men, we fear the people. For all men counted John that he was a prophet indeed. And they answering, say to Jesus, We know not. And Jesus answering, saith to them, Neither do I tell you by what authority I do these things.

St. Luke xx. 5—8.

within themselves, saying, If we shall say, from heaven: He will say, Why then did you not believe him? But if we say, of men, the whole people will stone us: for they are persuaded that John was a prophet. And they answered, that they knew not whence it was. And Jesus said to them, Neither do I tell you by what authority I do these things.

St. Matt. xxi. 30—32.

St. Mark.

St. Luke.

he answering, said,
I go, Sir; and he
went not. Which
of the two did the
father's will? They
say to Him, The
first. Jesus saith
to them, Amen I
say to you, that
the publicans and
the harlots shall
go into the king-
dom of God before
you. For John
came to you in the
way of justice, and
you did not be-
lieve him. But the
publicans and the
harlots believed
him: but you, see-
ing it, did not even
afterwards repent,
that you might be-
lieve him.

§ 136.—*Parable of the Vineyard and the Husbandmen.*

St. Matt. xxi. 33—46.

St. Mark xii. 1—12.

St. Luke xx. 9—19.

Hear ye another
parable. There
was a man an
householder, who
planted a vineyard,

And He began
to speak to them
in parables. A
certain man plant-
ed a vineyard, and

And He began
to speak to the
people this para-
ble, A certain man
planted a vineyard,

St. Matt. xxi. 34—38.

and made a hedge round about it, and dug in it a press, and built a tower, and let it out to husbandmen, and went into a strange country. And when the time of the fruits drew nigh, he sent his servants to the husbandmen, that they might receive the fruits thereof. And the husbandmen laying hands on his servants, beat one, and killed another, and stoned another. Again he sent other servants more than the former, and they did to them in like manner. And last of all he sent to them his son, saying, They will reverence my son. But the husbandmen seeing the son, said among themselves, This is

St. Mark xii. 2—6.

made a hedge about it, and dug a place for the wine-vat, and built a tower, and let it out to husbandmen, and went into a far country. And at the season he sent to the husbandmen a servant to receive of the fruit of the vineyard. Who having laid hands on him, beat him, and sent him away empty. And again he sent to them another servant, and him they wounded in the head, and used him reproachfully. And again he sent another, and him they killed, and many others, of whom some they beat, and others they killed. Therefore having yet one son, most dear to him, he also sent

St. Luke xx. 10—14

and let it out to husbandmen, and he was abroad for a long time. And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard. Who, beating him, sent him away empty. And again he sent another servant. But they beat him also, and treating him reproachfully, sent him away empty. And again he sent the third, and they wounded him also, and cast him out. Then the lord of the vineyard said, What shall I do? I will send my beloved son. It may be, when they see him, they will reverence him. Whom when the husbandmen saw, they thought with-

St. Matt. xxi. 39—42.

the heir ; come, let us kill him, and we shall have his inheritance. And taking him, they cast him forth out of the vineyard, and killed him. When therefore the Lord of the vineyard shall come, what shall he do to those husbandmen?

They say to Him, He will bring those evil men to an evil end, and will let out His vineyard to other husbandmen, that shall render Him the fruit in due season.

Jesus saith to them, Have you never read in the Scriptures, The stone which the builders rejected, the same is become

St. Mark xii. 7—10.

him unto them last of all, saying, They will reverence my son. But the husbandmen said one to another, This is the heir, come let us kill him, and the inheritance shall be ours. And laying hold on him, they killed him, and cast him out of the vineyard. What therefore will the lord of the vineyard do?

He will come and destroy those husbandmen, and will give the vineyard to others. And have you not read this Scripture,

St. Luke xx. 15, 16.

in themselves, saying, This is the heir, let us kill him, that the inheritance may be ours. So casting him out of the vineyard, they killed him. What therefore will the lord of the vineyard do to them?

He will come, and will destroy those husbandmen, and will give the vineyard to others. Which they hearing, said to him,

St. Matt. xxi. 42—46.

the head of the corner?² By the Lord this has been done, and it is wonderful in our eyes. Therefore I say to you, that the kingdom of God shall be taken from you, and shall be given to a nation yielding the fruits thereof. And whosoever shall fall on this stone, shall be broken; but on whomsoever it shall fall, it shall grind him to powder.

And when the chief priests and Pharisees had heard His parables, they knew that He spoke of them. And seeking to lay hands on Him, they feared the multitudes, because they held Him as a prophet.

St. Mark xii. 11, 12.

The stone which the builders rejected, the same is made the head of the corner? By the Lord has this been done, and it is wonderful in our eyes.

And they sought to lay hands on Him, but they feared the people. For they knew that He spoke this parable unto them. And leaving Him, they went their way.

St. Luke xx. 17—19.

God forbid. But He looking on them, said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner? Whosoever shall fall upon that stone, shall be bruised, and upon whomsoever it shall fall, it will grind him to powder.

And the chief priests and the scribes sought to lay hands on Him the same hour, but they feared the people, for they knew that He spoke this parable to them.

² Psalm cxvii. 22.

§ 137.—*The Wedding of the King's Son.*

St. Matt. xxii. 1—14.

And Jesus answering, spoke again in parables to them, saying, The kingdom of heaven is likened to a king, who made a marriage for his son. And he sent his servants, to call them that were invited to the marriage, and they would not come. Again he sent other servants, saying, Tell them that were invited, Behold, I have prepared my dinner, my beeves and fatlings are killed, and all things are ready; come ye to the marriage. But they neglected, and went their ways, one to his farm, and another to his merchandise. And the rest laid hands on his servants, and having treated them contumeliously, put them to death. But when the king had heard of it, he was angry, and sending his armies, he destroyed those murderers, and burnt their city.

St. Matt. xxii. 8—14.

Then saith he to his servants, The marriage indeed is ready, but they that were invited were not worthy. Go ye therefore into the high ways, and as many as you shall find, call to the marriage. And his servants going forth into the ways, gathered together all that they found, both bad and good, and the marriage was filled with guests.

And the king went in to see the guests, and he saw there a man who had not on a wedding garment. And he saith to him, Friend, how camest thou in hither, not having on a wedding garment? But he was silent. Then the king said to the waiters, Bind his hands and feet, and cast him into the exterior darkness, there shall be weeping and gnashing of teeth.

For many are called, but few are chosen.

§ 138.—*The question of paying tribute to Cæsar.*

St. Matt. xxii. 15—22.

Then the Pharisees going, consulted among themselves how to insnare Him in His speech. And they sent to Him their disciples with the Herodians, saying, Master, we know that Thou art a true speaker, and teachest the way of God in truth, neither carest Thou for any man, for Thou dost not regard the person of men. Tell us therefore what dost Thou think, is it lawful to give tribute to Cæsar, or not?

St. Mark xii. 13—17.

And they sent to Him some of the Pharisees and of the Herodians, that they should catch Him in His words. Who coming, say to Him, Master, we know that Thou art a true speaker, and carest not for any man, for Thou regardest not the person of men, but teachest the way of God in truth. Is it lawful to give tribute to Cæsar, or shall we not give it?

St. Luke xx. 20—26.

And being upon the watch, they sent spies, who should feign themselves just, that they might take hold of Him in His words, that they might deliver Him up to the authority and power of the governor. And they asked Him, saying, Master, we know that Thou speakest and teachest rightly, and Thou dost not respect any person, but teachest the way of God in truth. Is it lawful for us to give tribute to Cæsar, or no?

But Jesus knowing their wickedness, said, Why do you tempt Me, ye hypocrites? Show me the coin

Who knowing their wiliness, saith to them, Why tempt you Me? Bring Me a penny that I may see it.

But He, considering their guile, said to them, Why tempt you Me? Show Me a penny. Whose image and

St. Matt. xxii. 19—22.

of the tribute. And they offered Him a penny. And Jesus saith to them, Whose image and inscription is this? They say to Him, Cæsar's. Then He saith to them, Render therefore to Cæsar the things that are Cæsar's, and to God, the things that are God's. And hearing this they wondered, and leaving Him, went their ways.

St. Mark xii. 16, 17.

And they brought it Him. And He saith to them, Whose is this image, and inscription? They say to Him, Cæsar's. And Jesus answering, said to them, Render therefore to Cæsar the things that are Cæsar's and to God the things that are God's. And they marvelled at Him.

St. Luke xx. 24—26.

inscription hath it? They answering, said to Him, Cæsar's. And He said to them, Render therefore to Cæsar the things that are Cæsar's, and to God the things that are God's. And they could not reprehend His word before the people, and wondering at His answer, they held their peace.

§ 139.—*The question of the Sadducees.*

St. Matt. xxii. 23—33.

That day there came to Him the Sadducees, who say there is no resurrection, and asked Him, saying, Master, Moses said, If a man die having no son, his brother shall marry his

St. Mark xii. 18—27.

And there came to Him the Sadducees, who say there is no resurrection, and they asked Him, saying, Master, Moses wrote unto us, that if any man's brother die, and leave his

St. Luke xx. 27—40.

And there came to Him some of the Sadducees, who deny that there is any resurrection, and they asked Him. Saying, Master, Moses wrote unto us, If any man's brother

St. Matt. xxii. 25—29.

wife, and raise up issue to his brother. Now there were with us seven brethren, and the first having married a wife, died, and not having issue, left his wife to his brother. In like manner the second, and the third, and so on to the seventh. And last of all the woman died also. At the resurrection therefore whose wife of the seven shall she be? for they all had her.

St. Mark xii. 20—24.

wife behind him, and leave no children, his brother should take his wife and raise up seed to his brother. Now there were seven brethren, and the first took a wife, and died leaving no issue. And the second took her and died, and neither did he leave any issue. And the third in like manner. And the seven all took her in like manner, and did not leave issue. Last of all, the woman also died. In the resurrection therefore, when they shall rise again, whose wife shall she be of them? for the seven had her to wife.

St. Luke xx. 29—34.

die, having a wife, and he leave no children, that his brother should take her to wife, and raise up seed unto his brother. There were therefore seven brethren, and the first took a wife, and died without children. And the next took her to wife, and he also died childless. And the third took her. And in like manner all the seven, and they left no children, and died. Last of all the woman died also. In the resurrection therefore, whose wife of them shall she be? for all the seven had her to wife.

And Jesus answering, saith to them, You err, not

And Jesus answering, saith to them, Do ye not

And Jesus said to them, The children of this world

St. Matt. xxii. 30—32.

knowing the Scriptures, nor the power of God. For in the resurrection they shall neither marry nor be married, but shall be as the angels of God in heaven.

St. Mark xii. 25—27.

therefore err, because you know not the Scriptures, nor the power of God? For when they shall rise again from the dead, they shall neither marry, nor be married, but are as the angels in heaven.

St. Luke xx. 35—38.

marry and are given in marriage, but they that shall be accounted worthy of that world, and of the resurrection from the dead, shall neither be married, nor take wives. Neither can they die any more, for they are equal to the angels, and are the children of God, being the children of the resurrection.

And concerning the resurrection of the dead, have you not read that which was spoken by God, saying to you, I am the God of Abraham, and the God of Isaac, and the God of Jacob?³ He is not the God of the dead, but of the living.

And as concerning the dead that they rise again, have you not read in the book of Moses, how in the bush God spoke to him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but of the living. You therefore do greatly err.

Now that the dead rise again, Moses also showed, at the bush, when he called the Lord, The God of Abraham, and the God of Isaac, and the God of Jacob. For He is not the God of the dead, but of the living, for all live to Him.

³ Exod. iii. 6.

St Matt. xxii. 33.

And the multitudes hearing it, were in admiration at His doctrine.

St. Mark.

St. Luke xx. 39, 40.

And some of the scribes answering, said to Him, Master, Thou hast said well. And after that they durst not ask Him any more questions.

§ 140.—*The Great Commandment of the Law. The Son of David.*

St. Matt. xxii. 34—46.

But the Pharisees hearing that He had silenced the Sadducees, came together. And one of them, a doctor of the law, asked Him, tempting Him, Master, which is the great commandment in the law? Jesus said to him, Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind.⁴ This is the greatest and the first commandment. And the second is like to this, Thou shalt love thy neighbour as thyself. On these two commandments dependeth the whole law and the prophets.

St. Mark xii. 28—34.

And there came one of the scribes that had heard them reasoning together, and seeing that He had answered them well, asked Him, which was the first commandment of all. And Jesus answered him, The first commandment of all is, Hear, O Israel, the Lord thy God is one God. And thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind, and with thy whole strength. This is the first commandment. And the second is like to it, Thou shalt love thy neighbour as thyself. There is no other commandment greater than these.

⁴ Deut. vi. 5.

St. Matt.

St. Mark xii. 32—34.

And the scribe said to Him, Well, Master, thou hast said in truth, that there is one God, and there is no other besides Him. And that He should be loved with the whole heart, and with the whole understanding, and with the whole soul, and with the whole strength, and to love one's neighbour as oneself, is a greater thing than all holocausts and sacrifices. And Jesus seeing that he had answered wisely, said to him, Thou art not far from the kingdom of God. And no man after that durst ask Him any question.

St. Matt. xxii. 41—46.

St. Mark xii. 35—43.

St. Luke xx. 41—47.

And the Pharisees being gathered together, Jesus asked them, saying, What think you of Christ? whose son is He? They say to Him, David's. He saith to them, How then doth David in spirit call Him Lord, saying, The

And Jesus answering said, teaching in the temple, How do the scribes say, that Christ is the son of David? For David himself saith by the Holy Ghost, The Lord said to my Lord, Sit on my right hand, until I make

But He said to them, How say they that Christ is the son of David? And David himself saith in the book of psalms, The Lord said to my Lord, Sit thou on my right hand, till I make thy enemies thy footstool. David then

St. Matt. xxii. 45, 46.	St. Mark xii. 37—40.	St. Luke xx. 44—47.
Lord said to my Lord, Sit on my right hand, until I make thy enemies thy footstool? ⁵ If David then call Him Lord, how is He his son? And no man was able to answer Him a word; neither durst any man from that day forth ask Him any more questions.	thy enemies thy footstool. David therefore himself calleth Him Lord, and whence is He then his son? And a great multitude heard Him gladly.	calleth Him Lord, and how is He his son?

And He said to them in His doc- trine, Beware of the scribes, who love to walk in long robes, and to be saluted in the market-place. And to sit in the first chairs in the syna- gogues, and to have the highest places at suppers, who devour the houses of widows under the pretence of long prayer, these shall receive greater judgment.	And in the hear- ing of all the people, He said to His disciples, Be- ware of the scribes, who desire to walk in long robes, and love salutations in the market-place, and the first chairs in the synagogues, and the chief rooms at feasts, who devour the houses of widows, feigning long prayer. These shall receive greater damnation.
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⁵ Psalm cix. 1.

§ 141.—*The discourse of our Lord to the people about the Scribes and Pharisees.*

St. Matt. xxiii. 1—39.

Then Jesus spoke to the multitudes and to His disciples, saying, The scribes and the Pharisees have sitten on the chair of Moses. All things therefore whatsoever they shall say to you, observe and do, but according to their works do ye not, for they say, and do not. For they bind heavy and insupportable burdens, and lay them on men's shoulders; but with a finger of their own they will not move them.

And all their works they do for to be seen of men. For they make their phylacteries broad, and enlarge their fringes. And they love the first places at feasts, and the first chairs in the synagogues, and salutations in the market-place, and to be called by men, Rabbi.

But be not you called Rabbi. For one is your master, and all you are brethren. And call none your father upon earth, for one is your father, who is in heaven.

St. Matt. xxiii. 10—17.

Neither be ye called masters, for one is your master, Christ. He that is the greatest among you shall be your servant. And whosoever shall exalt himself shall be humbled, and he that shall humble himself shall be exalted.

But wo to you scribes and Pharisees, hypocrites! because you shut the kingdom of heaven against men, for you yourselves do not enter in, and those that are going in, you suffer not to enter. Wo to you scribes and Pharisees, hypocrites! because you devour the houses of widows, praying long prayers. For this you shall receive the greater judgment. Wo to you scribes and Pharisees, hypocrites! because you go round about the sea and the land to make one proselyte, and when he is made, you make him the child of hell twofold more than yourselves.

Wo to you blind guides! that say, whosoever shall swear by the temple, it is nothing, but he that shall swear by the gold of the temple, is a debtor. Ye fool-

St. Matt. xxiii. 18—25.

ish and blind, for whether is greater, the gold, or the temple that sanctifieth the gold? And whosoever shall swear by the altar, it is nothing, but whosoever shall swear by the gift that is upon it, is a debtor. Ye blind, for whether is greater, the gift, or the altar that sanctifieth the gift? He therefore that sweareth by the altar, sweareth by it, and by all things that are upon it. And whosoever shall swear by the temple, sweareth by it, and by Him that dwelleth in it. And he that sweareth by heaven, sweareth by the throne of God, and by Him that sitteth thereon.

Wo to you scribes and Pharisees, hypocrites! because you tithe mint, and anise, and cummin, and have left the weightier things of the law, judgment, and mercy, and faith. These things you ought to have done, and not leave those undone. Blind guides, who strain out a gnat, and swallow a camel.

Wo to you, scribes and Pharisees, hypocrites! be-

St. Matt. xxiii. 26—32.

cause you make clean the outside of the cup and of the dish, but within you are full of rapine and uncleanness. Thou blind Pharisee, first make clean the inside of the cup and of the dish, that the outside may become clean.

Wo to you, scribes and Pharisees, hypocrites! because you are like to whited sepulchres, which outwardly appear to men beautiful, but within are full of dead men's bones, and of all filthiness. So you also outwardly indeed appear to men just, but inwardly you are full of hypocrisy and iniquity.

Wo to you, scribes and Pharisees, hypocrites! that build the sepulchres of the prophets, and adorn the monuments of the just, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore you are witnesses against yourselves, that you are the sons of them that killed the prophets.

Fill ye up then the mea-

St. Matt. xxiii. 33—35.

sure of your fathers. You serpents, generation of vipers, how will you flee from the judgment of hell? Therefore behold I send to you prophets, and wise men, and scribes, and some of them you will put to death and crucify, and some you will scourge in your synagogues, and persecute from city to city, that upon you may come all the just blood that hath been shed upon the earth, from the blood of Abel the just, even unto the blood of Zacharias the son of Barachias, whom you killed be-

St. Matt. xxiii. 36—39.

tween the temple and the altar. Amen I say to you, all these things shall come upon this generation. Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee! how often would I have gathered together thy children, as the hen doth gather her chickens under her wings, and thou wouldst not? Behold, your house shall be left to you desolate. For I say to you, you shall not see Me henceforth till you say, Blessed is He that cometh in the name of the Lord.

§ 142.—*The Widow's mite.*

St. Mark xii. 41—44.

And Jesus sitting over against the treasury, beheld how the people cast money into the treasury, and many that were rich cast in much. And there came a certain poor widow, and she cast in two mites, which make a farthing.

And calling His disciples together, He saith to them, Amen I say to you, this poor widow hath cast in more than all they who have cast into the treasury. For all they did cast in of their abundance, but she of her want cast in all she had, even her whole living.

St. Luke xxi. 1—4.

And looking on, He saw the rich men cast their gifts into the treasury. And He also saw a certain poor widow casting in two brass mites.

And He said, Verily I say to you, that this poor widow hath cast in more than they all. For all these have of their abundance cast into the offerings of God, but she of her want hath cast in all the living that she had.

§ 143.—*The Blindness of the Jews.*

St. John xii. 37—50.

And whereas He had done so many miracles before them, they believed not in Him, that the saying of Isaias the prophet might be fulfilled, which he said, Lord, who hath believed our hearing? and to whom hath the arm of the Lord been revealed?⁶

⁶ Isaias liii. 1.

St. John xii. 39—41.

Therefore they could not believe, because Isaias said again, He hath blinded their eyes, and hardened their heart, that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.⁷ These things said Isaias, when he saw His glory, and spoke of Him.

⁷ Isaias vi. 9.

St. John xii. 42—47.

However many of the chief men also believed in Him, but because of the Pharisees they did not confess Him, that they might not be cast out of the synagogue. For they loved the glory of men more than the glory of God.

But Jesus cried, and said, He that believeth in Me, doth not believe in Me but in Him that sent Me. And he that seeth Me, seeth Him that sent Me. I am come a light into the world, that whosoever believeth in Me may not remain in darkness. And if any man hear My words, and keep them not,

St. John xii. 48—50.

I do not judge him, for I came not to judge the world, but to save the world. He that despiseth Me, and receiveth not My words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day.

For I have not spoken of Myself, but the Father Who sent Me, He gave Me commandment what I should say, and what I should speak. And I know that His commandment is life everlasting. The things therefore that I speak, even as the Father said unto Me, so do I speak.

§ 144.—*The Destruction of Jerusalem foretold by our Lord.*

St. Matt. xxiv. 1—28.

St. Mark xiii. 1—23.

St. Luke xxi. 5—24.

And Jesus being come out of the temple, went away. And His disciples came to show Him the buildings of the temple. And He answering, said to them, Do you see all these things? Amen I say to you, there shall not be left here a stone upon a stone that shall not be destroyed.

And as He was going out of the temple, one of His disciples saith to Him, Master, behold what manner of stones, and what buildings are here. And Jesus answering, said to him, Seest thou all these great buildings? There shall not be left a stone upon a stone, that shall not be thrown down.

And some saying of the temple, that it was adorned with goodly stones and gifts, He said, these things which you see, the days will come in which there shall not be left a stone upon a stone that shall not be thrown down.

And when He was sitting on Mount Olivet, the disciples came to Him privately, saying, Tell us when shall these things be? and what shall be the sign of Thy coming, and of the consummation of the world?

And as He sat on the Mount of Olivet over against the temple, Peter and James and John and Andrew asked Him apart, Tell us, when shall these things be? and what shall be the sign when all these things shall begin to be fulfilled?

And they asked Him; saying, Master, when shall these things be? and what shall be the sign when they shall begin to come to pass?

St. Matt. xxiv. 4—9.

And Jesus answering, said to them, Take heed that no man seduce you, for many will come in My name, saying, I am Christ, and they will seduce many. And you shall hear of wars and rumours of wars. See that ye be not troubled. For these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom, and there shall be pestilences, and famines, and earthquakes in places. Now all these are the beginnings of sorrows.

Then shall they deliver you up to be afflicted, and shall put you

St. Mark xiii. 5—9.

And Jesus answering, began to say to them, Take heed lest any man deceive you. For many shall come in My name, saying, I am He, and they shall deceive many. And when you shall hear of wars and rumours of wars, fear ye not. For such things must needs be, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom, and there shall be earthquakes in divers places, and famines. These things are the beginning of sorrows.

But look to yourselves. For they shall deliver you up to councils, and

St. Luke xxi. 8—12.

Who said, Take heed you be not seduced, for many will come in My name, saying, I am he; and the time is at hand, go ye not therefore after them. And when you shall hear of wars and seditions, be not terrified, these things must first come to pass, but the end is not yet presently. Then He said to them, Nation shall rise against nation, and kingdom against kingdom. And there shall be great earthquakes in divers places, and pestilences, and famines, and terrors from heaven, and there shall be great signs.

But before all these things, they will lay their hands on you, and per-

St. Matt. xxiv. 10—14. to death, and you shall be hated by all nations for My name's sake. And then shall many be scandalized, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall seduce many. And because iniquity hath abounded, the charity of many shall grow cold. But he that shall persevere to the end, he shall be saved. And this Gospel of the kingdom shall be preached in the whole world, for a testimony to all nations, and then shall the consummation come.

St. Mark xiii. 10—13. in the synagogues you shall be beaten, and you shall stand before governors and kings for My sake, for a testimony unto them. And unto all nations the Gospel must first be preached. And when they shall lead you and deliver you up, be not thoughtful beforehand, what you shall speak, but whatsoever shall be given you in that hour, that speak ye. For it is not you that speak, but the Holy Ghost. And the brother shall betray the brother unto death, and the father his son, and children shall rise up against the parents, and shall work their death. And you shall be hated by all men

St. Luke xxi. 13—18. persecute you, delivering you up to the synagogues and into prisons, dragging you before kings and governors for My name's sake. And it shall happen unto you for a testimony. Lay it up therefore in your hearts, not to meditate before how you shall answer. For I will give you a mouth and wisdom, which all your adversaries shall not be able to resist and gainsay. And you shall be betrayed by your parents and brethren, and kinsmen and friends, and some of you they will put to death. And you shall be hated by all men for My name's sake. But a hair of your head shall not perish.

St. Matt. xxiv. 15—20.

St. Mark xiii. 13—19.

St. Luke xxi. 19—23.

for My name's
sake. But he that
shall endure unto
the end, he shall
be saved.

In your patience
you shall possess
your souls.

When therefore
you shall see the
abomination of
desolation, which
was spoken of by
Daniel the pro-
phet,⁸ standing in
the holy place (he
that readeth, let
him understand.)
Then they that are
in Judæa, let them
flee to the moun-
tains, and he that
is on the house-
top, let him not
come down to take
anything out of his
house, and he that
is in the field, let
him not go back
to take his coat.
And wo to them
that are with child,
and that give suck
in those days. But
pray that your
flight be not in
the winter, or on

And when you
shall see the abo-
mination of deso-
lation, standing
where it ought not,
(he that readeth let
him understand;) then let them that
are in Judæa flee
unto the moun-
tains, and let him
that is on the
housetop not go
down into the
house, nor enter
therein to take
anything out of
the house, and let
him that shall be
in the field not
turn back to take
up his garment.
And wo to them
that are with child,
and that give suck
in those days. But
pray ye, that these
things happen not
in winter. For in

And when you
shall see Jerusalem
compassed about
with an army, then
know that the de-
solation thereof is
at hand. Then let
those who are in
Judæa flee to the
mountains, and
those who are in
the midst thereof,
depart out, and
those who are in
the countries, not
enter into it. For
these are the days
of vengeance, that
all things may be
fulfilled that are
written. But wo
to them that are
with child, and
give suck in those
days, for there
shall be great dis-
tress in the land,
and wrath upon
this people. And

⁸ Dan. ix. 27.

St. Matt. xxiv. 21—26.

the sabbath. For there shall be then great tribulation, such as hath not been from the beginning of the world until now, neither shall be. And unless those days had been shortened, no flesh should be saved, but for the sake of the elect those days shall be shortened.

Then if any man shall say to you, Lo here is Christ, or there, do not believe him. For there shall arise false Christs and false prophets, and shall show great signs and wonders, insomuch as to deceive (if possible) even the elect. Behold I have told it to you, beforehand. If therefore they shall say to you,

St. Mark xiii. 20—23.

those days shall be such tribulations, as were not from the beginning of the creation which God created until now, neither shall be. And unless the Lord had shortened the days, no flesh shall be saved, but for the sake of the elect which He hath chosen, He hath shortened the days.

And then if any man shall say to you, Lo, here is Christ, lo, He is here, do not believe. For there will rise up false Christs and false prophets, and they shall show signs and wonders, to seduce (if it were possible) even the elect. Take you heed, therefore, behold, I have foretold you all things.

St. Luke xxi. 24.

they shall fall by the edge of the sword, and shall be led away captives into all nations, and Jerusalem shall be trodden down by the Gentiles, till the times of the nations be fulfilled.

St. Matt. xxiv. 27, 28.

St. Mark.

St. Luke.

Behold He is in the desert, go ye not out, Behold He is in the closets, believe it not. For as lightning cometh out of the east, and appeareth even into the west, so shall also the coming of the Son of Man be. Wheresoever the body shall be, there shall the eagles also be gathered together.

§ 145.—*The End of the World.*

St. Matt. xxiv. 29—36.

St. Mark xiii. 24—32.

St. Luke xxi. 25—36.

And immediately after the tribulation of those days, the sun shall be darkened and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be moved, and then shall appear the sign of

But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light. And the stars of heaven shall be falling down, and the powers, that are in heaven, shall be moved. And then shall they see

And there shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations, by reason of the confusion of the roaring of the sea and of the waves, men withering away for fear, and expectation of what

St. Matt. xxiv. 30—32.

the Son of Man in heaven, and then shall all tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with much power and majesty. And He shall send His angels with a trumpet, and a great voice, and they shall gather together His elect from the four winds, from the farthest parts of the heavens to the utmost bounds of them.

St. Mark xiii. 27, 28.

the Son of Man coming in the clouds, with great power and glory. And then shall He send His angels, and shall gather together His elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

St. Luke xxi. 27—30.

shall come upon the whole world. For the powers of heaven shall be moved; and then they shall see the Son of Man coming in a cloud, with great power and majesty.

But when these things begin to come to pass, look up and lift up your heads, because your redemption is at hand.

And from the fig-tree learn a parable, When the branch thereof is now tender, and

Now of the fig-tree learn ye a parable. When the branch thereof is now tender, and

And He spoke to them a similitude. See the fig-tree, and all the trees, when they

St. Matt. xxvi. 33—35.

the leaves come forth, you know that summer is nigh. So you also, when you shall see all these things, know ye that it is nigh even at the doors.

Amen I say to you, that this generation shall not pass, till all these things be done. Heaven and earth shall pass, but My words shall not pass.

St. Mark xiii. 29—31.

the leaves are come forth, you know that summer is very near. So you also when you shall see these things come to pass, know ye that it is very nigh, even at the doors.

Amen I say to you, that this generation shall not pass, until all these things be done. Heaven and earth shall pass away, but My words shall not pass away.

St. Luke xxi. 30—36.

now shoot forth their fruit, you know that summer is nigh; so you also, when you shall see these things come to pass, know that the kingdom of God is at hand.

Amen I say to you, this generation shall not pass away, till all things be fulfilled. Heaven and earth shall pass away, but My words shall not pass away.

And take heed to yourselves, lest perhaps your hearts be overcharged with surfeiting and drunkenness, and the cares of this life, and that day come upon you suddenly. For as a snare shall it come upon all that sit upon the face of the whole earth. Watch ye, there-

St. Matt. xxiv. 36.

St. Mark xiii. 32.

St. Luke xxi. 36.

fore, praying at all times, that you may be accounted worthy to escape all these things that are to come, and to stand before the Son of Man.

But of that day	But of that day
and hour no one	or hour no man
knoweth, no	not knoweth, neither
the angels of	the angels in hea-
heaven, but the	ven, nor the Son,
Father alone.	but the Father.

St. Matt. xxiv. 37—44.

St. Matt. xxiv. 42—44.

And as in the days of Noe, so shall also the coming of the Son of Man be. For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, even till that day in which Noe entered into the ark. And they knew not till the flood came, and took them all away; so also shall the coming of the Son of Man be.

Then two shall be in the field, one shall be taken, and one shall be left. Two women shall be grinding at the

mill, one shall be taken, and one shall be left. Watch ye therefore, because you know not what hour your Lord will come. But this know ye, that if the good man of the house knew at what hour the thief would come, he would certainly watch, and would not suffer his house to be broken open. Wherefore be you also ready, because at what hour you know not, the Son of Man will come.

St. Mark xiii. 33—37.

Take ye heed, watch and

St. Mark xiii. 34—37.

pray. For ye know not when the time is. Even as a man who going into a far country, left his house, and gave authority to his servants over every work, and commanded the porter to watch. Watch ye therefore (for you know not when the lord of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning). Lest coming on a sudden, he find you sleeping. And what I say to you, I say to all, Watch.

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St. Matt. xxiv. 45—51.

Who, thinkest thou, is a faithful and wise servant, whom his lord hath appointed

St. Matt. xxiv. 46—51.

over his family, to give them meat in season? Blessed is that servant, whom when his lord shall come, he shall find so doing. Amen I say to you, he shall place him over all his goods. But if that evil servant shall say in his heart, My lord is long a coming, and shall begin to strike his fellow-servants, and shall eat and drink with drunkards, the lord of that servant shall come in a day that he hopeth not, and at an hour that he knoweth not, and shall separate him, and appoint his portion with the hypocrites. There shall be weeping and gnashing of teeth.

§ 146.—*Parable of the Ten Virgins.*

St. Matt. xxv. 1—13.

Then shall the kindom of heaven be like to ten virgins, who taking their lamps went out to meet the bridegroom and the bride. And five of them were foolish, and five wise. But the five foolish, having taken their lamps, did not take oil with them, but the wise took oil in their vessels with the lamps. And the bridegroom tarrying, they all slumbered and slept.

And at midnight there was a cry made, Behold the bridegroom cometh, go ye forth to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said to the wise, Give us of your oil, for our lamps are gone out. The wise answered, saying, Lest perhaps there be not enough for us and for you, go ye rather to them that sell, and buy for yourselves.

Now whilst they went to buy, the bridegroom came, and they that were ready, went in with him to the marriage, and the door was shut. But at last come also

St. Matt. xxv. 12, 13.

the other virgins, saying, Lord, Lord, open to us. But he answering, said, Amen I say to you, I know you not.

Watch ye therefore, because you know not the day nor the hour.

§ 147.—*Parable of the Talents.*

St. Matt. xxv. 14—30.

For even as a man going into a far country, called his servants, and delivered to them his goods. And to one he gave five talents, and to another two, and to another one, to every one according to his proper ability, and immediately he took his journey.

And he that had received the five talents, went his way, and traded with the same, and gained other five. And in like manner he that had received the two, gained other two. But he that had received the one, going his way digged into the earth, and hid his lord's money.

But after a long time the lord of those servants came, and reckoned with them.

St. Matt. xxv. 20—25.

And he that had received the five talents coming, brought other five talents, saying, Lord, thou didst deliver to me five talents, behold I have gained other five over and above. His lord said to him, Well done, good and faithful servant ! because thou hast been faithful over a few things, I will place thee over many things, enter thou into the joy of thy lord. And he also that had received the two talents came and said, Lord, thou deliveredst two talents to me, behold I have gained other two. His lord said to him, Well done, good and faithful servant ! because thou hast been faithful over a few things, I will place thee over many things, enter thou into the joy of thy lord.

But he that had received the one talent, came and said, Lord, I know that thou art a hard man, thou reapest where thou hast not sown, and gatherest where thou hast not strewed. And being afraid I went and hid thy talent in the earth, behold

St. Matt. xxv. 26—30.

here thou hast that which is thine. And his lord answering, said to him, Wicked and slothful servant, thou knewest that I reap where I sow not, and gather where I have not strewed, thou oughtest therefore to have committed my money to the bankers, and at my coming, I should have received my own with usury. Take ye away therefore the talent from him, and give it him that hath ten talents. For to every one that hath shall be given, and he shall abound, but from him that hath not, that also which he seemeth to have shall be taken away. And the unprofitable servant cast ye out into the exterior darkness. There shall be weeping and gnashing of teeth.

§ 148—*The Sentence of the Judge.*

St. Matt. xxv. 31—46.

And when the Son of Man shall come in His majesty, and all the angels with Him, then shall He sit upon the seat of His majesty, and all nations shall be gathered

St. Matt. xxv. 33—40.

together before Him, and He shall separate them one from another, as the shepherd separateth the sheep from the goats, and He shall set the sheep on His right hand, but the goats on His left.

Then shall the King say to them that shall be on His right hand, Come, ye blessed of My Father, possess you the kingdom prepared for you from the foundation of the world. For I was hungry, and you gave Me to eat ; I was thirsty, and you gave Me to drink ; I was a stranger, and you took Me in ; naked, and you covered Me ; sick, and you visited Me ; I was in prison, and you came to Me.

Then shall the just answer Him, saying, Lord, when did we see Thee hungry, and fed Thee? thirsty, and gave Thee drink? and when did we see Thee a stranger, and took Thee in? or naked, and covered Thee? or when did we see Thee sick or in prison, and came to Thee?

And the King answering, shall say to them, Amen I

St. Matt. xxv. 41—46.

say to you, as long as you did it to one of these My least brethren, you did it to Me.

Then He shall say to them also that shall be on His left hand, Depart from Me, you cursed, into everlasting fire which was prepared for the devil and his angels. For I was hungry, and you gave Me not to eat ; I was thirsty, and you gave Me not to drink ; I was a stranger, and you took Me not in ; naked, and you covered Me not ; sick and in prison, and you did not visit Me. Then they also shall answer Him, saying, Lord, when did we see Thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to Thee? Then He shall answer them, saying, Amen I say to you, as long as you did it not to one of these least, neither did you do it to Me. And these shall go into everlasting punishment, but the just into life everlasting.

St. Luke xxi. 37, 38.

St. Luke xxi. 38.

And in the day-time He called Olivet. And all the
 was teaching in the temple, people came early in the
 but at night, going out, He morning to Him in the
 abode in the mount that is temple, to hear Him.

§ 149.—*Judas betrays our Lord.*

St. Matt. xxvi. 1—16.

St. Mark xiv. 1—11.

St. Luke xxii. 1—6.

And it came to
 pass, when Jesus
 had ended all these
 words, He said to
 His disciples, You
 know that after
 two days shall be
 the pasch, and the
 Son of Man shall
 be delivered up to
 be crucified.

Now the feast of
 the pasch, and of
 the azymes was
 after two days.

Now the feast of
 unleavened bread,
 which is called the
 pasch, was at hand.

Then were ga-
 thered together the
 chief priests and
 ancients of the
 people into the
 court of the high
 priest, who was
 called Caiaphas,
 and they consulted
 together, that by
 subtilty they might
 apprehend Jesus,
 and put Him to

And the chief
 priests and the
 scribes sought how
 they might by some
 wile lay hold on
 Him and kill Him.

And the chief
 priests and the
 scribes sought how
 they might put Je-
 sus to death.

St. Matt. xxvi. 5—11.

death. But they said, Not on the festival day, lest perhaps there should be a tumult among the people.

[And when Jesus was in Bethania, in the house of Simon the leper, there came to Him a woman having an alabaster-box of precious ointment, and poured it on His head as He was at table. And the disciples seeing it, had indignation, saying, To what purpose is this waste? For this might have been sold for much and given to the poor. And Jesus knowing it, said to them, Why do you trouble this woman? for she hath wrought a good work upon Me. For the poor you have always with you,

St. Mark xiv. 2—6.

But they said, Not on the festival day, lest there should be a tumult among the people.

[And when He was in Bethania in the house of Simon the leper, and was at meat, there came a woman having an alabaster-box of precious spikenard, and breaking the alabaster box she poured it out upon His head. Now there were some that had indignation within themselves, and said, Why was this waste of the ointment made? For this ointment might have been sold for more than three hundred pence, and given to the poor. And they murmured against her. But Jesus said, Let

St. Luke xxii. 2.

But they feared the people.

St. Matt. xxvi. 12—15.

but Me you have
not always.

For she in pour-
ing this ointment
upon My body,
hath done it for
My burial.

Amen I say to
you, wheresoever
this gospel shall
be preached in the
whole world, that
also which she hath
done, shall be told
for a memory of
her.]

St. Mark xiv. 7—11.

her alone, why do
you molest her?

She hath wrought
a good work upon
me. For the poor
you have always
with you, and when-

soever you will, you
may do them good,
but Me you have
not always. What
she had, she hath
done, she is come
beforehand to a-
noint My body for
the burial. Amen

I say to you, where-
soever this gospel
shall be preached
in the whole world,
that also which she
hath done shall be
told for a memorial
of her.]

St. Luke xxii. 3, 4.

Then went one
of the twelve, who
was called Judas
Iscariot, to the
chief priests, and
said to them, What
will you give me,
and I will deliver
Him unto you? But
they appointed

And Judas Isca-
riot, one of the
twelve, went to the
chief priests, to
betray Him to
them. Who hear-
ing it were glad,
and they promised
him they would
give him money.

And Satan en-
tered into Judas,
who was surnamed
Iscariot, one of the
twelve. And he
went and dis-
coursed with the
chief priests and
the magistrates,
how he might be-

St. Matt. xxvi. 16.

Him thirty pieces of silver. And from henceforth He sought opportunity to betray Him.

St. Mark xiv. 11.

And he sought how he might conveniently betray Him.

St. Luke xxii. 5, 6.

tray Him to them. And they were glad, and covenanted to give him money. And he promised. And he sought opportunity to betray Him in the absence of the multitude.

§ 150.—*The Paschal Supper made ready.*

St. Matt. xxvi. 17—20.

And on the first day of the azymes, the disciples came to Jesus, saying, Where wilt Thou that we prepare for Thee to eat the pasch?

St. Mark xiv. 12—17.

Now on the first day of the unleavened bread, when they sacrificed the pasch, the disciples say to Him, Whither wilt thou that we go and prepare for Thee to eat the pasch?

St. Luke xxii. 7—14.

And the day of the unleavened bread came, on which it was necessary that the pasch should be killed. And He sent Peter and John, saying, Go, and prepare for us the pasch, that we may eat. But they said, Where wilt Thou that we prepare?

But Jesus said, Go ye into the city to a certain man, and say to Him, The Master saith, My time is near at

And He sendeth two of His disciples, and saith to them, Go ye into the city, and there shall meet you a

But He said to them, Behold, as you go into the city, there shall meet you a man carrying a pitcher

St. Matt. xxvi. 18—20.	St. Mark xiv. 14—17.	St. Luke xxii. 11—14.
hand, with thee I make the pasch with My disciples.	man carrying a pitcher of water, follow him, and whithersoever he shall go in, say to the master of the house, The Master saith, Where is My refectory, where I may eat the pasch with My disciples? And he will show you a large dining- room furnished, and there prepare ye for us.	of water, follow him into the house where He entereth in. And you shall say to the good- man of the house, The master saith to thee, Where is the guest-chamber, where I may eat the Pasch with My disciples? And he will show you a large dining-room furnished, and there prepare.

And the disciples
did as Jesus ap-
pointed to them,
and they prepared
the pasch. But
when it was even-
ing, He sat down
with His twelve
disciples.

And His disci-
ples went their
way, and came into
the city, and they
found as He had
told them, and they
prepared the pasch.
And when evening
was come, He com-
eth with the twelve.

And they going,
found as He had
said to them, and
made ready the
pasch. And when
the hour was come,
He sat down, and
the twelve apostles
with Him.

§ 151.—*The Washing of the feet.*

St. John xiii. 1.

Before the festival day of the pasch, Jesus knowing that His hour was come, that He should pass out of this world to the Father, having loved His own who were in the world, He loved them unto the end.

St. Luke xxii. 15—18.

And He said to them, With desire I have desired to eat this pasch with you, before I suffer. For I say to you, that from this time I will not eat it, till it be fulfilled in the kingdom of God. And having taken the chalice He gave thanks, and said, Take, and divide it among you. For I say to you, that I will not drink of the fruit of the vine, till the kingdom of God come.

St. John xiii. 2—20.

And when supper was made, (the devil having now put into the heart of Judas Iscariot, the son of Simon, to betray Him,) knowing that the Father had given Him all things into His hands,

St. John xiii. 4—11.

and that He came from God, and goeth to God, He riseth from supper, and layeth aside His garments, and having taken a towel, girded Himself. After that, He putteth water into a basin, and began to wash the feet of the disciples, and to wipe them with the towel wherewith He was girded.

He cometh therefore to Simon Peter. And Peter said to Him, Lord dost thou wash my feet?

Jesus answered, and said to him, What I do, thou knowest not now, but thou shalt know hereafter.

Peter saith to Him, Thou shalt never wash my feet.

Jesus answered him, If I wash thee not, thou shalt have no part with Me.

Simon Peter saith to Him, Lord, not only my feet, but also my hands and my head.

Jesus saith to him, He that is washed, needeth not but to wash his feet, but is clean wholly. And you are clean; but not all. For He knew who he was that would be-

St. John xiii. 12—16.

tray Him ; therefore He said,
You are not all clean.

Then after He had washed
their feet, and taken His
garments, being sat down
again, He said to them, Know
you what I have done to you?
You call Me Master, and
Lord, and you say well, for
so I am. If then I, being
your Lord and Master, have
washed your feet, you also
ought to wash one another's
feet. For I have given you
an example, that as I have
done to you, so you do also.
Amen, amen, I say to you,
The servant is not greater
than his lord, neither is the

St. John xiii. 17—20.

apostle greater than he that
sent him. If you know these
things, you shall be blessed
if you do them.

I speak not of you all ; I
know whom I have chosen.
But that the scripture may
be fulfilled, He that eateth
bread with Me, shall lift up
his heel against Me.⁸ At
present I tell you, before it
come to pass, that when
it shall come to pass, you
may believe that I am He.
Amen, amen, I say to you,
he that receiveth whomso-
ever I send, receiveth Me,
and he that receiveth Me,
receiveth Him that sent Me.

⁸ Psalm xi. 10.

§ 152.—*Our Lord points out His betrayer.*

St. Matt. xxvi. 21—24.

And whilst they were eating, He said, Amen I say to you, that one of you is about to betray Me. And they being very much troubled, began every one to say, Is it I, Lord?

St. Mark xiy. 18—21.

And when they were at table and eating, Jesus saith, Amen I say to you, one of you that eateth with Me, shall betray Me. But they began to be sorrowful, and to say to Him one by one, Is it I?

St. John xiii. 21, 22.

When Jesus had said these things, He was troubled in spirit, and He testified, and said, Amen, amen, I say to you, one of you shall betray Me. The disciples therefore looked one upon another, doubting of whom He spoke.

St. Luke xxii. 21—23.

But He answering, said, He that dippeth his hand with Me in the dish, he shall betray Me. The Son of Man indeed goeth, as it is written of Him, but wo to that man, by whom the Son of Man shall be betrayed, it were better for him, if that man had not been born.

Who saith to them, One of the twelve, who dippeth with Me his hand in the dish. And the Son of Man indeed goeth, as it is written of Him, but wo to that man by whom the Son of Man shall be betrayed. It were better for him, if that man had not been born.

But yet behold, the hand of him that betrayeth Me is with Me on the table. And the Son of Man indeed goeth, according to that which is determined, but yet, wo to that man by whom He shall be betrayed. And they began to inquire among themselves which of them it was that should do this thing.

St. Matt. xxvi. 25.

And Judas that betrayed
Him, answering said, Is it I,
Rabbi? He saith to him,
Thou hast said it.

St. John xiii. 23—30.

Now there was leaning on
Jesus's bosom one of His
disciples, whom Jesus loved.
Simon Peter therefore bec-
koned to him, and said to
him, Who is it of whom
He speaketh? He therefore
leaning on the breast of
Jesus, saith to Him, Lord,
who is it? Jesus answered,
He it is to whom I shall
reach bread dipped. And
when He had dipped the
bread, he gave it to Judas
Iscariot, the son of Simon.

And after the morsel, Satan
entered into him. And Jesus
said to him, That which thou
dost, do quickly. Now no
man at the table knew to
what purpose He said this
unto him. For some thought,
because Judas had the purse,
that Jesus had said to him,
Buy those things which we
have need of for the festival
day, or that he should give
something to the poor.

He therefore having receiv-
ed the morsel, went out imme-
diately. And it was night.

§ 153.—*Peter is warned about denying our Lord.*

St. John xiii. 31—38.

When he therefore was gone out, Jesus said, Now is the Son of Man glorified, and God is glorified in Him. If God be glorified in Him, God also will glorify Him in Himself; and immediately will He glorify Him.

Little children, yet a little while I am with you. You shall seek Me; and as I said to the Jews, Whither I go, you cannot come, so I say to you now. A new commandment I give unto you, That you love one another, as I have loved you, that you also love one another. By this shall all men know that you are My disciples, if you have love one for another.

Simon Peter saith to Him, Lord, whither goest Thou?

Jesus answered, Whither I go, thou canst not follow Me now, but thou shalt follow hereafter.

Peter saith to Him, Why cannot I follow Thee now? I will lay down my life for Thee.

Jesus answered him, Wilt

St. John xiii. 38.

thou lay down thy life for Me? Amen, amen, I say to thee, the cock shall not crow, till thou deny Me thrice.

§ 154.—*The dispute among the disciples.*

St. Luke xxii. 24—38.

And there was also a strife amongst them, which of them should seem to be the greater.

And He said to them, The kings of the Gentiles lord it over them, and they that have power over them, are called beneficent. But you not so, but he that is the greater among you, let him become as the younger, and he that is the leader, as he that serveth. For which is greater, he that sitteth at table, or he that serveth? Is not he that sitteth at table? But I am in the midst of you, as he that serveth.

And you are they who have continued with Me in My temptations, and I dispose to you, as My Father hath disposed to Me, a kingdom, that you may eat and drink at My table, in My kingdom, and may sit upon thrones,

St. Luke xxii. 31—35.

judging the twelve tribes of Israel.

And the Lord said, Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat, but I have prayed for thee, that thy faith fail not, and thou, being once converted, confirm thy brethren. Who said to Him, Lord, I am ready to go with Thee, both into prison, and to death. And He said, I say to thee, Peter, the cock shall not crow this day, till thou thrice deniest that thou knowest Me.

And He said to them, When I sent you without

St. Luke xxii. 36—38.

purse, and scrip, and shoes, did you want any thing? But they said, Nothing. Then said He unto them, But now he that hath a purse, let him take it, and likewise a scrip, and he that hath not, let him sell his coat, and buy a sword. For I say to you, that this that is written, must yet be fulfilled in Me, And with the wicked was He reckoned.⁹ For the things concerning Me have an end.

But they said, Lord, behold here are two swords. And He said to them, It is enough.

⁹ Isaias liii. 12.

§ 155.—*Institution of the Blessed Eucharist.*

St. Matt. xxvi. 26—29. St. Mark xiv. 22—25. St. Luke xxii. 19—20.

And whilst they were at supper, Jesus took bread, and blessed, and broke, and gave to His disciples, and said, Take ye, and eat, this is My Body.	And whilst they were eating, Jesus took bread, and blessing, broke, and gave to them, and said, Take ye, this is My Body.	And taking bread, He gave thanks, and brake, and gave to them, saying, This is My Body, which is given for you. Do this for a commemoration of Me.
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And taking the chalice He gave thanks, and gave to them, saying, Drink ye all of this. For this is My Blood of the New Testament, which shall be shed for many unto remission of sins.	And having taken the chalice, giving thanks, He gave it to them. And they all drank of it. And He said to them, This is My Blood of the New Testament, which shall be shed for many.	In like manner the chalice also, after He had supped, saying, This is the chalice, the New Testament in My Blood, which shall be shed for you.
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And I say to you, I will not drink from hence- forth of this fruit of the vine, until that day when I shall drink it with you new in the kingdom of My Father.	Amen I say to you, that I will drink no more of the fruit of the vine, until that day when I shall drink it new in the king- dom of God.
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§ 156.—*Our Lord's discourse
to His Apostles.*

St. John xiv. 1—31; xv. 1—27;
xvi. 1—33.

Let not your heart be troubled. You believe in God, believe also in Me. In My Father's house there are many mansions. If not, I would have told you, that I go to prepare a place for you. And if I shall go, and prepare a place for you, I will come again, and will take you to Myself, that where I am, you also may be. And whither I go you know, and the way you know.

Thomas saith to Him, Lord, we know not whither Thou goest, and how can we know the way?

Jesus saith to him, I am the way, and the truth, and the life. No man cometh to the Father but by Me. If you had known Me, you would without doubt have known My Father also, and from henceforth you shall know Him, and you have seen Him.

Philip saith to Him, Lord, show us the Father, and it is enough for us.

St. John xiv. 9—16.

Jesus saith to him, So long a time have I been with you, and have you not known Me? Philip, he that seeth Me, seeth the Father also. How sayest thou, show us the Father? Do you not believe, that I am in the Father, and the Father in Me? The words that I speak to you, I speak not of Myself. But the Father Who abideth in Me, He doth the works. Believe you not that I am in the Father, and the Father in Me? Otherwise believe for the very works' sake.

Amen, amen, I say to you, he that believeth in Me, the works that I do, he also shall do, and greater than these shall he do. Because I go to the Father, and whatsoever ye shall ask the Father in My name, that will I do, that the Father may be glorified in the Son. If you shall ask Me anything in My name, that I will do.

If you love Me, keep My commandments. And I will ask the Father, and He shall give you another Paraclete that He may abide with yo

St. John xiv. 17—24.

for ever. The Spirit of truth, Whom the world cannot receive, because it seeth Him not, nor knoweth Him, but you shall know Him, because He shall abide with you, and shall be in you. I will not leave you orphans, I will come to you. Yet a little while, and the world seeth Me no more. But you see Me, because I live, and you shall live. In that day you shall know that I am in My Father, and you in Me, and I in you. He that hath My commandments, and keepeth them, he it is that loveth Me. And he that loveth Me, shall be loved of My Father, and I will love him, and will manifest Myself to him.

Judas saith to Him, not the Iscariot, Lord, how is it that Thou wilt manifest Thyself to us, and not to the world?

Jesus answered, and said to him, If any one love Me, he will keep My word, and My Father will love him, and We will come to him, and will make our abode with him. He that loveth Me not,

St. John xiv. 25—31.

keepeth not My words. And the word which you have heard is not mine, but the Father's Who sent Me.

These things have I spoken to you, abiding with you. But the Paraclete, the Holy Ghost, whom the Father will send in My name, He will teach you all things, and bring all things to your mind, whatsoever I shall have said to you. Peace I leave with you, My peace I give unto you, not as the world giveth, do I give unto you. Let not your heart be troubled, nor let it be afraid. You have heard that I said to you, I go away, and I come unto you. If you loved Me, you would indeed be glad, because I go to the Father, for the Father is greater than I. And now I have told you before it come to pass, that when it shall come to pass, you may believe. I will not now speak many things with you. For the prince of this world cometh, and in Me he hath not anything. But that the world may know that I love the Father, and

St. John xv. 1—8.

as the Father hath given Me commandment, so do I. Arise, let us go hence.

I am the true vine, and My Father is the husbandman. Every branch in Me that beareth not fruit, He will take away, and every one that beareth fruit, He will purge it, that it may bring forth more fruit. Now you are clean by reason of the word which I have spoken to you. Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abide in the vine, so neither can you, unless you abide in Me. I am the vine, you the branches. He that abideth in Me, and I in him, the same beareth much fruit, for without Me you can do nothing. If any one abide not in Me, he shall be cast forth as a branch, and shall wither, and they shall gather him up, and cast him into the fire, and he burneth. If you abide in Me, and My words abide in you, you shall ask whatever you will, and it shall be done unto you. In this is My Father glorified,

St. John xv. 9—16.

that you bring forth very much fruit, and become My disciples.

As the Father hath loved Me, I also have loved you. Abide in My love. If you keep My commandments, you shall abide in My love, as I also have kept My Father's commandments, and do abide in His love. These things I have spoken to you, that My joy may be in you, and your joy may be filled. This is My commandment, that you love one another, as I have loved you. Greater love than this no man hath, that a man lay down his life for his friends. You are My friends, if you do the things that I command you. I will not now call you servants, for the servant knoweth not what his lord doth. But I have called you friends, because all things whatsoever I have heard of My Father, I have made known to you. You have not chosen Me, but I have chosen you, and have appointed you, that you should go, and should bring forth fruit, and your fruit should

St. John xv. 17—24.

remain, that whatsoever you shall ask of the Father in My name, He may give it you.

These things I command you, that you love one another. If the world hate you, know ye that it hath hated Me before you. If you had been of the world, the world would love its own, but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember My word that I said to you, The servant is not greater than his Master. If they have persecuted Me, they will also persecute you, if they have kept My word, they will keep yours also. But all these things they will do to you for My name's sake, because they know not Him that sent Me. If I had not come, and spoken to them, they would not have sin, but now they have no excuse for their sin. He that hateth Me, hateth My Father also. If I had not done among them the works that no other man hath done, they

St. John xv. 25—27; xvi. 1—5.

would not have sin, but now they have both seen and hated both Me and My Father. But that the word may be fulfilled which is written in their law, They hated Me without cause.

But when the Paraclete cometh, Whom I will send you from the Father, the Spirit of truth, Who proceedeth from the Father, He shall give testimony of Me, and you shall give testimony, because you are with Me from the beginning.

These things have I spoken to you that you may not be scandalized. They will put you out of the synagogues, yea, the hour cometh, that whosoever killeth you, will think that he doth a service to God. And these things will they do to you, because they have not known the Father, nor Me. But these things I have told you, that when the hour shall come, you may remember that I told you of them. But I told you not these things from the beginning, because I was with you. And now I go to

St. John xvi. 6—14.

Him that sent Me, and none of you asketh Me, Whither goest Thou? But because I have spoken these things to you, sorrow hath filled your heart. But I tell you the truth, it is expedient to you that I go, for if I go not, the Paraclete will not come to you, but if I go, I will send Him to you. And when He is come, He will convince the world of sin, and of justice, and of judgment. Of sin, because they believed not in Me. And of justice, because I go to the Father, and you shall see Me no longer. And of judgment, because the prince of this world is already judged.

I have yet many things to say to you, but you cannot bear them now. But when He, the Spirit of truth, is come, He will teach you all truth, For He shall not speak of Himself, but what things soever He shall hear, He shall speak, and the things that are to come He shall show you. He shall glorify Me, because He shall receive of Mine, and shall show it to you.

St. John xvi. 15—20.

All things whatsoever the Father hath, are Mine. Therefore I said, that He shall receive of Mine, and show it to you.

A little while, and now you shall not see Me, and again a little while, and you shall see Me, because I go to the Father.

Then some of His disciples said one to another, What is this that He saith to us, A little while, and you shall not see Me, and again a little while, and you shall see Me, and because I go to the Father? They said therefore, What is this that He saith, A little while? We know not what He speaketh.

And Jesus knew that they had a mind to ask Him, and He said to them, Of this do you inquire among yourselves, because I said, A little while, and you shall not see Me, and again a little while and you shall see Me? Amen, amen, I say to you, that you shall lament and weep, but the world shall rejoice, and you shall be made sorrowful,

St. John xvi. 21—26.

but your sorrow shall be turned into joy. A woman, when she is in labour, hath sorrow, because her hour is come, but when she hath brought forth the child, she remembereth no more the anguish, for joy that a man is born into the world. So also you now indeed have sorrow, but I will see you again, and your heart shall rejoice, and your joy no man shall take from you. And in that day you shall not ask Me any thing. Amen, amen, I say to you, if you ask the Father any thing in My name, He will give it you. Hitherto you have not asked any thing in My name. Ask, and you shall receive, that your joy may be full.

These things I have spoken to you in proverbs. The hour cometh, when I will no more speak to you in proverbs, but will show you plainly of the Father. In that day you shall ask in My name, and I say not to you, that I will ask the Father for you. For

St. John xvi. 27—33.

the Father Himself loveth you, because you have loved Me, and have believed that I came out from God. I came forth from the Father, and am come into the world, again I leave the world, and I go to the Father.

His disciples say to Him, Behold, now Thou speakest plainly, and speakest no proverb. Now we know that Thou knowest all things, and Thou needest not that any man should ask Thee. By this we believe that Thou camest forth from God. Jesus answered them, Do you now believe? Behold, the hour cometh, and it is now come, that you shall be scattered every man to his own, and shall leave Me alone, and yet I am not alone, because the Father is with Me. These things I have spoken to you, that in Me you may have peace. In the world you shall have distress, but have confidence, I have overcome the world.

§ 157.—*Prayer of our Lord to His Father for the Church.*

St. John xvii. 1—26.

These things Jesus spoke, and lifting up His eyes to heaven, He said,

Father, the hour is come, glorify Thy Son, that Thy Son may glorify Thee. As Thou hast given Him power over all flesh, that He may give eternal life to all whom Thou hast given Him. Now this is eternal life, that they may know Thee, the only true God, and Jesus Christ, Whom Thou hast sent. I have glorified Thee on the earth, I have finished the work which Thou gavest Me to do. And now glorify Thou Me, O Father, with Thyself, with the glory which I had, before the world was, with Thee.

I have manifested Thy name to the men whom Thou hast given Me out of the world. Thine they were, and to Me Thou gavest them, and they have kept Thy word. Now they have known that all things which Thou hast given Me are from Thee. Because the words which Thou gavest Me, I have

St. John xvii. 9—14.

given to them, and they have received them, and have known in very deed that I came out from Thee, and they have believed that Thou didst send Me. I pray for them; I pray not for the world, but for them whom Thou hast given Me, because they are Thine. And all My things are Thine, and Thine are Mine, and I am glorified in them. And now I am not in the world, and these are in the world, and I come to Thee.

Holy Father, keep them in Thy name whom Thou hast given Me, that they may be one, as We also are! While I was with them, I kept them in Thy name. Those whom Thou gavest Me have I kept, and none of them is lost, but the son of perdition, that the Scripture may be fulfilled. And now I come to Thee, and these things I speak in the world, that they may have My joy filled in themselves. I have given them Thy word, and the world hath hated them, because they are not of the world, as I also am

St. John xvii. 15—22.

not of the world. I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from evil. They are not of the world, as I also am not of the world. Sanctify them in truth. Thy word is truth. As Thou hast sent Me into the world, I have also sent them into the world. And for them do I sanctify Myself, that they also may be sanctified in truth.

And not for them only do I pray, but for them also who through their word shall believe in Me, that they all may be one, as Thou, Father, in Me, and I in Thee, that they also may be one in Us, that the world may believe that Thou hast sent Me.

And the glory which Thou hast given Me, I have given to them, that they may be

St. John xvii. 23—26.

one, as We also are one, I in them, and Thou in Me, that they may be made perfect in one, and the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me.

Father, I will that where I am, they also whom Thou hast given Me may be with Me, that they may see My glory which Thou hast given Me, because Thou hast loved Me before the creation of the world.

Just Father, the world hath not known Thee, but I have known Thee, and these have known, that Thou hast sent Me. And I have made known Thy name to them, and will make it known, that the love wherewith Thou hast loved Me may be in them, and I in them.

NOTE II.

Harmonistic Questions as to Holy Week.

THERE are several very important questions with regard to the events of the first days of Holy Week, which have been debated with immense industry, learning, and subtlety among Catholic critics. It would be foreign to our purpose in this part of our work to enter upon such questions at length. Commentators, we fear, will never be agreed as to the exact day on which our Lord arrived at Bethany, or entered Jerusalem in procession, as to the precise interval of time which He meant to signify when He said to the Apostles that after two days was the feast of the Pasch—the interval being that which passed between the end of His public preaching and the night in which He was betrayed and on which He instituted the Blessed Sacrament. There has, as is well known, been great debate on the question whether our Lord did actually eat the Paschal Supper, and, if so, whether He celebrated it at the same time with the Jews or a day sooner than they. This last question it might almost seem a duty to discuss here, inasmuch as it has arisen in consequence of what appear to be discordant statements on the subject by the several Evangelists. The language of St. Matthew, St. Mark, and St. Luke, appears to set it beyond a doubt that our Lord did eat of the Pasch. On the other hand, St. John seems in many places, and as of set purpose, to speak as if, on the morning of Good Friday, the Pasch was still to be celebrated. There are therefore three opinions among learned Catholic writers: first, that our Lord did not eat the legal Paschal Supper; second, that He ate it by anticipation a day before the time; and third, that He ate it on the same evening with the Jews. But this discussion would involve a far longer note than any for which we can find room in the present volume, and we must be content to refer to the existence of the question in this case as in some others. It will be enough here to speak of some difficulties which lie on the surface of the Gospel narratives that relate to (1) the time of the cleansing of the

Temple from the buyers and sellers (§ 134. St. Matt. xxi. 19—22; St. Mark xi. 12—26; St. Luke xix. 45—48), (2) the time of the withering of the barren fig-tree (§ 134. St. Matt. xxi. 19—22; St. Mark xi. 13, 14, 20, 26), (3) the time of the request of the 'Greeks' to see our Lord (§ 133. St. John xii. 19—36), and (4) the order of the several incidents on the night of the Last Supper (§§ 150—157. St. Matt. xxvi. 17—29; St. Mark xiv. 12—25; St. Luke xxii. 7—38; St. John xiii.—xvii.). Under this head will come several difficulties which deserve separate notice, but it will be more convenient to consider them all together.

1. *The time of the cleansing of the Temple* (§ 134. St. Matt. xxi. 19—22; St. Mark xi. 12—26; St. Luke xix. 45—48).

The difficulty here is that St. Matthew mentions the cleansing of the Temple immediately after our Lord's entry into Jerusalem in triumph, and after the cleansing of the Temple, he mentions that the blind and lame came to Him, and were healed, as well as the cries of the children in the Temple—'Hosanna to the Son of David,'—the rebuke addressed to our Lord by the Pharisees, and His answer. St. Mark, on the other hand, distinctly tells us that on the Day of Palms our Lord went into the Temple and looked round on everything, but as it was already evening, He went out to Bethany with the Twelve. Then on the next morning St. Mark puts the cursing of the fig-tree, on His way to Jerusalem, and after that the cleansing of the Temple. St. Luke simply mentions the entrance into the Temple after he has spoken of our Lord's weeping over Jerusalem, and says that He cast out the buyers and sellers. But he does not speak of His going out that night, or returning next morning, nor does he mention the cursing of the fig-tree. He only says generally, that He taught daily in the Temple, and the rest.

It is quite in St. Matthew's manner to put the cleansing of the Temple after the procession of Palms, without at all meaning to imply that the two events took place on the same day, and this is true, even though we suppose, as

seems most natural, that the incident of the children crying in the Temple is to be placed on the Day of Palms. For St. Matthew follows the order of ideas, and there can be no doubt that the cleansing of the Temple follows very naturally as an act of sovereign authority after the solemn entry into Jerusalem as a King. On the other hand, it cannot be imagined that St. Mark would have altered the order as it is in St. Matthew except for the direct purpose of restoring the chronological sequence, or—if the supposition that he wrote with St. Matthew before him is considered as a groundless assumption from which no argument can be drawn—we may say instead that the accuracy of St. Mark as to details of time and place is so well established, while on the other hand it is so well known that St. Matthew frequently deserts the sequence of time on set purpose, that there can be no question as to that sequence in a particular case when St. Mark asserts it, and we have nothing against his assertion but the arrangement in St. Matthew which is in accordance with the order of ideas.

2. *The time of the withering of the barren fig-tree* (§ 134. St. Matt. xxi. 19—22 ; St. Mark xi. 13, 14, 20, 26).

The difference here between the accounts of St. Matthew and of St. Mark is very like that noticed in the preceding section, and the apparent difficulty may be solved in either of two ways. St. Matthew puts the whole story, so to speak, of the fig-tree together. St. Mark distinguishes between the morning on which our Lord cursed it, and the following morning on which St. Peter drew our Lord's attention to the complete execution of the sentence which He had passed upon it. It is quite possible that the withering of the fig-tree, which took place at once, was noticed at once by the disciples, and that on the morning after, as they passed the spot, St. Peter may have spoken about it, as St. Mark tells us. We need not suppose that our Lord's words, which St. Mark uses as an answer to St. Peter and St. Matthew as an answer to the disciples, were spoken on both mornings, though this cannot be called impossible. For St. Matthew's habit of conciseness and of grouping things together is quite

enough to account for his putting our Lord's words immediately after what he has said as to the withering of the fig-tree.

3. *On the date of the request of the 'Greeks' to see our Lord*
(§ 133. St. John xii. 19—36).

We have here an instance of an incident which in a Harmony must be placed on one day, and so not on another, but as to which there can be no certainty. This incident of the Gentiles applying to see our Lord, the words of our Lord about the grain of corn, the voice from heaven, and the rest, are placed by many at the end of our Lord's teaching in the Temple, later in Holy Week, between the anecdote of the widow's mite and the great prophecy on the Mount of Olives. No one can be blamed for following this arrangement, which has a great deal to recommend it, especially as the words of our Lord sound like a leave-taking, and He speaks of His Passion. Again, the words with which the passage in St. John ends, about His 'hiding Himself' from them, seem to imply that all that is here related happened only just before our Lord's last retirement to Bethany. On the other hand, it seems more likely that if St. John had meant to distinguish the day on which the application of the Greeks was made from the Day of Palms, he would have used some stronger words of transition at the beginning of the passage. Again, our Lord speaks as if they had yet a little time of light left, and this language is more in harmony with the supposition that He said this before the few days of His last teaching had begun.

4. *The order of the events of the Last Supper* (§§ 150—157.
St. Matt. xxvi. 17—29; St. Mark xiv. 12—25; St. Luke xxii. 7—38; St. John xiii.—xvii.

The state of the case as to the many questions which relate to the order of what passed on the night of the Last Supper, may be gathered from what has been already said in a preceding chapter as to the contribution which each Evangelist has made to the history. If we divide the matter into sections, which are or are not to be found, as the case

may be, in the several Gospels, these sections may be enumerated as follows. We begin after the arrival of our Lord at the Cenacle with the Apostles. After this, the incidents may be thus numbered, without of course any decision as to their relative order.

(1) The desire expressed by our Lord to eat the Pasch, and the giving of the first chalice, which was accompanied, as St. Luke tells us, by some words about the 'fruit of the vine,' which are placed later by St. Matthew and St. Mark.

(2) The washing of the feet of the Apostles, and the discourse which followed.

(3) The words of our Lord as to the traitor, the inquiries of the Apostles, St. John's question to our Lord, and the giving by our Lord of the morsel dipped into the dish to Judas, after which Judas went out.

(4) The warning given to St. Peter as to his denial, and his protestation.

(5) The contention among the disciples, and the words of our Lord occasioned thereby, as recorded by St. Luke. This section may, for the sake of convenience, be considered as including several sayings of our Lord which are here placed together by St. Luke, although they may have been actually detached—the promise of thrones to the disciples, the warning to St. Peter about Satan's desire to sift the Apostles, our Lord's charge to him to confirm his brethren, another warning as to his denial, the words about the scrip and purse and sword, after which two swords were produced by the Apostles.

(6) The institution of the Blessed Eucharist.

(7) The discourse of our Lord to the Apostles, which, as has been said, is divided into two parts by the words 'Let us go hence.'

(8) The prayer of our Lord to His Father.

As has been said, only two out of these sections are to be found in St. Matthew and St. Mark—those numbered (3) and (6). As to this last, that is, as to what passed about the betrayal of which our Lord spoke, they omit all but the declaration of our Lord and the questions of the Apostles, saying nothing about St. John, our Lord's

answer to him, the morsel given to Judas, and the exit of the traitor. And they both place (6) the institution of the Blessed Sacrament, after (3) the declaration as to the traitor. In truth, they put this last immediately after the preparation of the Paschal Supper. It is significant that in this St. Mark agrees with St. Matthew, and, as most critics would allow, follows him without altering the order. The same, however, cannot be said of St. Luke. He puts first of all (1) our Lord's expression of the longing desire with which He had looked forward to the time of this Pasch, and His giving to the Apostles the cup of the Old Testament. Immediately after this St. Luke puts (6) the institution of the Blessed Sacrament, and passes on to (3) the words about the traitor, saying, however, no more about him than has been said by the other two Evangelists. The rest of St. Luke's account of the Last Supper is peculiar to himself, and seems to hang together so far that no question as to the arrangement of the whole series of incidents need be affected by it.

There is thus an apparent discrepancy as to order between St. Matthew and St. Mark on the one hand, and St. Luke on the other. The difference, moreover, relates to the most important of all the actions of our Lord on that evening, the institution of the Blessed Sacrament of the Altar. Again, the difference is not simply one of order. For there are certain words of our Lord, mentioned by St. Matthew and St. Mark as having been said after the institution of the Blessed Sacrament, and with reference to that mystery, which St. Luke seems to place before the institution of the Blessed Sacrament, and with reference to the chalice which we have more than once called the chalice of the Old Testament, a cup which it was the custom, it seems, to pass round from one to the other among those who partook of the Paschal Supper. The two first Evangelists tell us that after the chalice of the Blessed Eucharist had been administered to the Apostles in Holy Communion, our Lord said, 'I say to you that I will not drink henceforth of this fruit of the vine, until the day when I drink it new with you in the kingdom of God My Father.' St. Luke tells us that

after speaking of the Paschal Supper which He had desired to eat with them, our Lord said, 'I will not henceforth eat of it, until it be fulfilled in the kingdom of God,' and that after giving them the chalice of the Old Testament, He bade them take it and 'divide it among yourselves, for I say to you that I will not drink of the fruit of the vine until the kingdom of God come.'

We naturally turn to St. John, who has made himself, so to speak, the historian of the Last Supper, and seek in his long account for some explanation of the difficulty. We may feel sure that St. John has related nothing out of its order, and thus we expect to ascertain from him whether St. Luke is to be understood as having inverted the order of time in placing the institution of the Blessed Sacrament before the words of our Lord about the traitor Judas, or whether St. Matthew and St. Mark have inverted the order in placing these words first. Unfortunately, St. John is here also, as we shall find him in the history of the Passion, a supplementer as well as an historian, and he seems carefully to avoid speaking of what had been already spoken of by others except for the purpose of adding circumstances which they have passed over. Thus, he does not tell us at what point of the long series of actions and discourses which he relates, we are to think that the Blessed Sacrament of the Altar was instituted. As to one of the two incidents concerning which the difference has to be settled, we are therefore without help from St. John, unless we follow some conjectural interpretation of his words, such as that by which he is understood to refer to the Blessed Sacrament when he says that our Lord 'loved His own unto the end.' The only point at which the narrative of St. John seems certainly to touch the narrative of the other Evangelists, is at the complaint of our Lord that one of the Apostles would betray Him. Here St. John comes in, as has been said, for the purpose of supplementing what has been related by the others, and he adds the very important incidents of his own question to our Lord, the giving of the sop to Judas, and his leaving the Cenacle. Incidentally, however, St. John's evidence seems to bear on the side of St. Matthew and

St. Mark's order rather than on that of St. Luke. For it is clear from St. John, that when our Lord spoke of the traitor and gave him the morsel dipped in the dish, the ordinary supper was going on. He did nothing in that action which excited surprise or occasioned remark. But St. Luke himself tells us that the chalice of the Blessed Eucharist was consecrated after supper, and in this he is confirmed by the express testimony of St. Paul,¹ whose account of the institution of the Blessed Sacrament resembles his own. And it is clear that the words about the traitor could not be said after supper, when he had already left the room, for they certainly were said in his presence, and, as it seems, with as direct an intention on our Lord's part to warn him as the words which were said to St. Peter about his own denial.

Another indirect argument which may be drawn from St. John as to this question of arrangement, is contained in the significance which is generally attached by Catholic writers to the action of the washing of the feet of the Apostles by our Lord. That action is generally considered to have had a meaning with reference to the cleansing of the soul from lighter and daily sin before the reception of the Blessed Sacrament. If this be so, then the washing of the feet would naturally precede the institution of the Blessed Eucharist in order of time. But it is clear from St. John that there was no interval between the washing of the feet and the declaration as to the traitor, which would thus therefore seem to come before the institution of the Blessed Eucharist.

We are thus left to the alternative mentioned above in order to settle the discrepancy between the arrangement of St. Matthew and St. Mark—confirmed, to some extent, at least indirectly, by St. John—and the arrangement of St. Luke. It is impossible to suppose that he can have varied the arrangement without a purpose, and no solution can be entirely satisfactory which does not supply some sufficient explanation of the change on account of some object which he may have had in view. The difference is,

¹ 1 Cor. xi. 25.

of course, apparently complicated by the fact that he places the words about the fruit of the vine in a connection different from that in which they are placed by the other two Evangelists who mention them. It is perhaps in the difference as to these words that we are to find the key to the apparent difficulty now before us. It is hardly within the compass of these notes to dwell at length on exegetical arguments, as they may be called, which may yet really have influenced the Evangelists in their arrangement in such cases as that before us. But we may put here very shortly what will have to be drawn out at greater length hereafter. St. Luke begins his account of the Last Supper, as has been said, with the words of our Lord, 'With desire I have desired to eat this Pasch with you,' and the rest. He adds the words about the chalice of the Old Testament. Both these are additions to the history, and it may be considered as certain that they are in their proper place at the very beginning of the evening. The first words were spoken, as it appears, while the Paschal Lamb was being eaten. The second soon after, when the chalice should have been passed round, of which it seems our Lord would not drink. Each of these sayings of our Lord has a second part, in which He says that He will not again eat of the Pasch or drink of the fruit of the vine until each is fulfilled in the kingdom of God, or until the kingdom of God came. What did our Lord mean by that fulfilment, and that coming of the kingdom of God? There can be no doubt that the fulfilment of the Paschal sacrifice was in His own death on the Cross, and if the sacrifice of the Cross was the fulfilment of the sacrifice of the Lamb, the feast on the sacrifice, that is, the Holy Eucharist considered as a Sacrament, must be the fulfilment of the eating of the Lamb. In this sense our Lord would mean, at the beginning of that solemn evening, to tell them that He was about to fulfil that banquet for them in instituting the Blessed Sacrament. In the same manner, the chalice of the Old Testament would be made new in the kingdom of God by the reception of the Sacred Blood of our Lord in Holy Communion. Thus these words of our Lord in St. Luke would be a promise and prophecy

of the ineffable love which He was about to show them. This may explain why St. Luke has immediately subjoined his account of the institution of the Blessed Sacrament, although we learn from the others that it took place somewhat later. He would be desirous of uniting the promise with its fulfilment, and of pointing, in his reserved and silent manner, to the additional light which is thrown upon the rites of the Old Law which were then celebrated, and on our Lord's celebration of them, by the doctrine of their relation to the august sacraments of the Christian kingdom. The words 'after supper,' which he has inserted before speaking of the consecration of the chalice in the Holy Eucharist, seem to be a warning to his readers that he has here anticipated the order of time. And he has also been careful, in introducing our Lord's declaration about the traitor, to insert words which imply that when those words were spoken, supper was going on. Some writers have attached so much importance to the words 'after supper' here, that they have felt it a matter of necessity to separate the consecration by our Lord of the chalice in the Holy Eucharist from the consecration of the Bread, which they have felt constrained to put earlier on account of the arrangement of St. Luke. This seems hardly possible to conceive as having been really the case. And yet, unless the institution of the Blessed Sacrament be thus divided into two parts, it becomes imperative, unless we do violence to St. Luke's words, to consider them as purposely guiding us to the conclusion that both the consecrations took place after supper, and therefore at a later point of time from that to which they seem to be assigned, if we are to think that the Evangelist meant us to understand him as fixing the chronological sequence in the passage before us. We have therefore, as it seems, St. Luke's own words to warn us against such a conclusion, and thus it becomes easy to see that the safest arrangement for the Harmonist is in this instance to follow the order of St. Matthew and St. Mark, and, as it seems, of St. John also.

It may be further asked, however, how, in this case, we are to explain the repetition—for such it seems to be—of

the words of our Lord as to the fruit of the vine, which St. Luke places after his mention of the chalice of the Old Testament, but which St. Matthew and St. Mark place after the consecration of the chalice in the Holy Eucharist? This is a point as to which more will be said hereafter. At present it is enough to say that there is no difficulty in supposing that the words were actually said twice, and that experience of St. Luke's method as to such repetitions would lead us to think that this was the true answer. The words are not precisely identical in the two cases, and it is not difficult to see that when our Lord used the words after having given the Apostles Holy Communion, He may have had in His mind a still deeper meaning than when He spoke the first time.

This difficulty once removed, the incidents of the Last Supper fall into their places as they are arranged above without any question. It only remains to ascertain at what point in the narrative of St. John we are to insert what St. Luke has related about the strife among the disciples, our Lord's words to St. Peter as to Satan desiring to sift the Apostles like wheat, about the scrip and purse and the two swords. Wherever they are inserted they do not contradict any arrangement of the other Evangelists, but it seems most natural to place them early, and before the long and solemn discourse of our Lord to His friends.

CHAPTER VII.

The Passion of our Lord.

BEFORE leaving the Cenacle for Gethsemani, our Lord and His Apostles chanted the solemn series of Psalms of Thanksgiving beginning with the 113th, *In exitu Israel* (which Psalm the Jews divided into two, the second part beginning at the words 'Not to us, O Lord, not to us'), and ending with the 117th. This was the usual rite after the celebration of the Paschal Supper, and indeed on some other occasions of the same kind. We cannot be certain at what point of the narratives of the Evangelists the singing of this 'hymn' should be inserted, but it must have been sung before the Supper Chamber was left. It was now late at night, and Judas had had at least an hour or two to organize his plans. We have seen that he did not know where the Last Supper was to be celebrated until the moment came, and he could not therefore have given any notice to the priests, who might have preferred arresting our Lord in a private house in the midst of the city. Judas was set free, as it were, by our Lord, Who told him to do quickly what he was about, and as he knew that his Master would spend the night in the Garden of Gethsemani, he seems to have at once hurried to the High Priest and procured the preparation of the armed force which was to act against our Lord. This would certainly take some considerable time, even if there were no hesitation on the part of Caiaphas and his colleagues to

act at once. We have seen that their design was not to seize our Lord at the time of the feast. But the eternal counsels of God had arranged that the true Paschal Lamb should be offered on the Cross at the very time when the typical lamb was slaughtered. The human motive which overruled the hesitation of Caiaphas seems to have been the urgency of Judas, who would represent that unless the present occasion was seized, the whole plan might be defeated, as our Lord had already spoken of His betrayer in public, and had let him see that His eye was upon him.

With thoughts far different from those which were raging in the breasts of Judas, Caiaphas, and the other enemies of our Lord who were preparing His death, the Apostles followed Him round the angle of the Temple enclosure into the valley of Cedron.¹ The little farm of Gethsemani was apparently the property of some friend or disciple, and was at the disposal of our Lord and His company to spend the night in, partly in prayer, partly in rest. There was an enclosed garden, with olive-trees in it, divided into two parts, the inner of which was very private and retired. While on the road to this spot, with His disciples around Him in the moonlight, our Lord began to talk in a strain of warning and even discouragement. He told them that they were all to suffer scandal that night because of Him. It had been prophesied, and was now to be fulfilled, that the shepherd was to be stricken and the sheep scattered. But He added to comfort them, that after He had risen again, He would go before them into Galilee. Peter again protested that whatever happened to the others, he would never be offended, and was again warned that before cockcrow or before dawn, the second time that the cock

¹ § 158. St. Matt. xxvi. 30—35; St. Mark xiv. 26—31; St. Luke xxii. 39; St. John xviii. 1.

crew in the course of the night, he would deny his Lord thrice. Peter renewed and added to his protestations, in which the others joined him.

Our Lord came to the Garden, and leaving the eight other Apostles in the outer enclosure, took with Him Peter, James, and John, the three who had witnessed the Transfiguration, and went into the inner part to pray.² The interior Passion of the Sacred Heart now began. He began to be overwhelmed by sadness, trouble, fear, consternation, and a kind of weariness and disgust. These affections were admitted into His soul with full deliberation and choice, and allowed by His will to afflict Him to the utmost. It does not belong to this part of our work to draw out the particular causes and phases of this terrible Agony of our Lord. The words which the Evangelists use seem to express three main affections as producing the intense suffering of which we can form so very poor a conception. They speak in the first place of sorrow. This is the feeling which corresponds in the highest sense to our Lord's estimate and consciousness of the sins of the whole world with which He was now to be laden. The estimate of sin which was familiar with our Lord must have indefinitely exceeded that which even the purest and highest of the saints can form. For our Lord knew, as no one else could know, the worth and majesty and rights of God against Whom all sin is committed. He knew as no one else can know the malice which every sin contains. He knew in the same measure the mischief of sin, the degradation and corruption which it brings with it into the soul, the defacement and disfigurement which it implies, the poisonous and diabolical evils which it introduces, the misery which it entails on the subject in which

² § 159. St. Matt. xxvi. 36—46; St. Mark xiv. 32—42; St. Luke xxii. 40—46.

it reigns—misery here and hereafter. All the sins of each child of Adam were now upon Him, not as things with which He had no more to do than to grieve for them as offences against His Father and Himself, and as the sources of eternal loss and misery, but as things which were His own, with which He was now clothed in the sight of His Father, and for which He was responsible. We have here, in the fewest possible words, the grounds of the intense sorrow and contrition which now weighed down on the Heart of our Lord. All sin begins in the heart, and the Heart of our Lord had now to grieve over all our sins and each sin in particular as if all were His own. And while He felt them all and each as offences against His Father, and evils worse than death to men whom He loved so intensely, He felt them also as wounds to His own love involving the eternal loss of those whom He had made His own at so great a cost.

Another great head of the sufferings of our Lord at this time is expressed by the words used by the Evangelists which express fear, alarm, and consternation. Under this head are to be ranged the fear of each particular suffering in the whole of His Passion, which was now thrust down like a sharp knife upon His Heart. He allowed Himself in His Human Nature to quail and shrink before all that terrible chain of suffering, of every kind, in bodily pain, in dishonour, in moral anguish of every sort, and behind and beyond all, He let the natural fear of death, the separation of body and soul, the destruction of that most beautiful Human Life of His which was so dear to Him and to His Father, fill Him with apprehension and terror as if He had been the weakest of the children of men. And as the sufferings of those who belonged to Him were to our Lord as His own, we may include under this head the pain with which He looked forward to the anguish and agony of

His Blessed Mother and His Saints on account of His Passion, as well as all sufferings, of the same kind as His own or as theirs, which those who belonged to Him were to undergo until the end of time.

But we must pass on without pausing to the third great head of our Lord's sufferings, which is expressed by other words used by the Evangelists which signify weariness, tedious disgust. All this also our Lord allowed Himself to feel, from the natural weariness and fainting of the body which was the result of so great an internal struggle, and which went on increasing during all the long hours of His Passion, to the extreme of mental and spiritual desolation which the soul can feel when even prayer and intercourse with God and exercises of piety and actions of virtue are laborious, painful, and wearisome. And above all our Lord allowed Himself to feel the utter misery of disappointment, the sense of the immense ingratitude of men for whom He was undergoing all this, the feeling of One who spends Himself, His life, His blood, His heart, all in vain, only to reap neglect and to see the treasures which He has toiled for despised and made of no account. Under this head may come even the shortcomings of His chosen servants—and how much more the waste of grace, the unfruitfulness of the Gospel preaching, the profitless use or absolute neglect of the Sacraments, and other terrible afflictions of the same kind, of which only the hearts that love Him the best can have any conception. Such are some of the chief heads of our Lord's interior Agony as they are signified to us by the Evangelists in the words which they use concerning it.

The prayer which our Lord made at this time was that the chalice of His Passion might pass from Him, only this prayer was made in full submission and resignation to the will of His Father, if that will decreed

otherwise than the fulfilment of His desire. The terrible interior conflict produced the sweat of blood, as of great drops falling upon the ground. Nevertheless our Lord continued His prayer all the more earnestly. Twice did He pause, and come back to the three Apostles, from whom He had separated Himself about a stone's throw, as if to seek some comfort and aid from them. But He only found them asleep. Weariness and sorrow had overpowered them. He had begun His prayer by opening to them His own intense grief, and the sight of their Master in such unwonted affliction unmanned them. He complained especially to St. Peter. 'Simon! sleepest thou? couldst thou not watch with Me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is ready, but the flesh is weak.' Twice He returned, disappointed, to pray alone, always in the same words, 'Abba, Father, all things are possible with Thee,' or, 'If this chalice cannot pass from Me, except I drink it, Thy will be done.' An angel appeared to Him, comforting Him, as it seems, with the assurance of His Father's will and the fruit which was to come from His sufferings. After He had made His prayer the third time, He came back once more. 'It was enough. Let them sleep and rest! The hour now come, the Son of Man was to be betrayed into the hands of sinners. Or rather let them arise and pray. The traitor was at hand.'

While He was yet speaking, the three first Evangelists tell us,³ His enemies were approaching the place, their lanterns and torches shining through the moonlight. Judas came first, for it was his plan to appear not to belong to the large body of men, armed with swords and staves, which followed him—soldiers it seems of the Roman guard, as well as the officials and police of the

³ § 160. St. Matt. xxiv. 47—58; St. Mark xiv. 43—54; St. Luke xxii. 47—55; St. John xviii. 2—11.

Temple, sent by the Chief Priests. Our Lord went forth to meet them, and asked them whom they sought? They answered, 'Jesus of Nazareth,' and when He answered, 'I am He,' they were seized with a sudden panic, turned back, and fell to the ground. Judas was now among them. After a time they recovered, and our Lord again put the same question and received the same answer. He again said, 'I am He,' and bade them, as they sought Him, let the Apostles go away in peace. Upon this Judas glided up, to give the appointed signal to the armed men. They were to know that the Man Whom he kissed was He Whom they sought. He came up to our Lord with his usual salutation, 'Hail Rabbi,' and kissed Him. As he came up our Lord said, 'Friend, wherefore art thou come?' and while the traitor was kissing Him, said more privately to him, 'Judas, dost thou betray the Son of Man with a kiss?'

The signal thus given, the soldiers rushed on Him and seized Him. At the same moment, the disciples asked Him if they should defend themselves with the sword, and Peter, not waiting for an answer, drew his sword, and cut off the ear of one of the party, Malchus, a servant of the High Priest. Our Lord bade him put up his sword. All those who took the sword, should perish by the sword. Did he not know that He could still pray to His Father, Who would give Him at once more than twelve legions of angels? But how then should the Scriptures be fulfilled, that thus it must be? At the same time, He asked His captors to 'suffer thus far,' and touching the ear of Malchus healed it. Then He turned to the real leaders of the band, the Chief Priests and elders and rulers of the Temple, who had not left this evil enterprize to their inferiors, but must needs be present themselves, and rebuked them for coming out against Him as against a robber with swords

and staves. When He was with them day after day teaching in the Temple, they had not laid hands on Him. But this was their hour, and the power of darkness.

At this point the disciples took to flight, some only to a small distance, others altogether. A young man who had followed Him was pursued, and left his garment in the hands of the captors rather than remain. As the anecdote is related by St. Mark alone, it is thought that he was the youth spoken of. Meanwhile, our Lord Himself was put in bonds—probably with much rudeness and violence, as a prisoner is treated of whom his captors have been very much afraid—and dragged along the road over the brook, along which He had passed with His disciples from the Cenacle, until they came to the point at which, turning sharply to the right, through the suburb of Ophel, the band of His conductors could enter the city and proceed to the quarter of Mount Zion on which the palaces of the Chief Priests were built. They stopped first at the palace of Annas,⁴ the greatest man of the day, probably vicar of Caiaphas and head of the Sanhedrin, who had been himself long High Priest, and had had four sons who had enjoyed the same dignity. He was a strong Sadducee, as was Caiaphas, and had taken a very leading part against our Lord. The palace of Annas was not far from that of Caiaphas. It is not quite certain that our Lord was detained there for any considerable space of time, but the first examination to which He was subjected, and which St. John alone has related, is traditionally connected with the palace of Annas, and there is no certain reason in the text of the Evangelist for departing from the tradition. The High Priest—that is either Caiaphas himself, or Annas, who might well be called so, as

⁴ § 161. St. John xviii. 12–24.

there were so many, and he had been so long and so conspicuous in the office—began to question our Lord as to His disciples and His doctrine. Our Lord gave no answer but to refer him to those who had heard Him, and were therefore capable of bearing witness. He had always taught in the synagogue and in the Temple, where the Jews assemble. ‘Ask those who heard Me, as they know what I said!’ The attempt to make Him bear witness against Himself was illegal and unfair. The answer provoked one of the attendants, who struck our Lord on the face, saying, ‘Answerest Thou so the High Priest!’ Our Lord told him ‘that if He had spoken evil, he was to bear witness of it, but if well, why did he strike Him?’ For the due order of even human justice, which comes from God and is an exercise of authority derived from Him, was dear enough to our Lord to make Him on this, as on other occasions, reprove those who violated it. Nothing more seems to have passed at this examination. Either now, or before it began, our Lord was sent on, in bonds as He was, to the palace of Caiaphas.

One of the Apostles—apparently St. John himself—was known to the High Priest, and so easily obtained admission into the palace after our Lord had been taken into it. Peter also followed, and as he had not the same facility of admission, the other, who saw him outside, spoke to the servant at the door, and she let him in. The court was open to the air, and as it was a cold night, a fire was lighted in the centre, round which the attendants gathered to warm themselves while the trial of our Lord was going on. The Sanhedrin had now been assembled, messengers having been sent to collect them when our Lord’s apprehension became known.⁵ Then began the preconcerted series of false witnesses

⁵ § 162. St. Matt. xxvi. 59—66; St. Mark xiv. 55—64.

against Him. How long this lasted we are not told. The Evangelists speak as if witness after witness had been tried, and their testimony found false and incoherent. At last the nearest approach to a charge which had some connection with the words which our Lord had actually spoken was made by two witnesses, who misrepresented what He had said three years before, when He had cleansed the Temple for the first time.⁶

Even then the witnesses did not agree. Caiaphas rose up and asked our Lord why He did not make any answer. But our Lord held His peace. Then the High Priest lost all patience. Leaving the charge of the witnesses altogether aside, he put a question which he divined that our Lord could not leave unanswered. 'I adjure Thee by the living God, that Thou tell us if Thou art the Christ the Son of God.' Our Lord at once answered, 'Thou hast said,' and added the further truth that He was the appointed Judge of the living and the dead. 'Hereafter you shall see the Son of Man sitting at the right hand of the power of God, and coming in the clouds of heaven.' The High Priest rent his garments and declared that He had blasphemed. 'What need have we any more of witnesses? Lo: you have heard Him blaspheme.' Then he put the question to the assembled elders, 'What think you?' And they all declared Him guilty of death. Then they separated to retire for the rest of the night, for it must have been past midnight when they had assembled. They left our Lord in the charge of the attendants.

Meanwhile, in the court without, into which, as it appears, the chamber in which the assembly of judges was held opened, the chief of our Lord's Apostles was proving the truth of his Master's prediction and his own extreme

⁶ St. John ii. 19.

weakness.⁷ Peter had found the crowd of servants and hangers-on of the Chief Priest's household around the fire, and while he was there seated one of the servant girls—indeed, the same who had let him into the court at the request of St. John—asked him before them all, whether he also was not one of the disciples of the Man Who was now accused of so many crimes. He declared that he was not, and repeated the same denial as the question or charge spread from mouth to mouth among the bystanders. He seems to have withdrawn after a time, and gone out of the court. Then it was that for the first time the cock crew, as is its wont not long after midnight. But as he went out he was noted by another maid, who pointed him out to the people round as a companion of Jesus of Nazareth. He was charged with this by one of them, and again he denied. Still, he could not bear to leave the place, and after about an hour's time he was again attacked. It was now by a man-servant of the Chief Priest, a kinsman of Malchus, whose ear he had cut off. The man added that his accent betrayed him, for he was a Galilæan. Then Peter began to swear and curse, saying he knew not the Man. It was now the time before the dawn when the cock again crows. The words were hardly spoken when our Lord's prediction was accomplished. The cock crew. Our Lord was no longer in the chamber before Caiaphas, but in some other room, whither He had been removed in order to be guarded during the interval after His first condemnation, and probably was at the time undergoing some of the insults of which we are to speak presently. It was in a place where He could see and be seen by St. Peter. He turned and looked at him, and that look brought to the Apostle's mind the warning which He

⁷ § 163. St. Matt. xxvi. 67—75; St. Mark xiv. 65—72; xv. 1; St. Luke xxii. 55—71; xxiii. 1; St. John xviii. 17, 18, 25—27.

had given him, as well as all the duty which he owed his Master, and the many protestations of faithfulness of which he had been so profuse. He went out, and wept bitterly.

Other sufferings, more painful externally, but less really afflicting to our Lord, were at the same time heaped upon Him. The servants and guards to whose care He had been left during the four or five hours which the Chief Priests passed in comfort and rest until the day should break and allow of further measures against His life, had caught the malignant spirit of hatred against Him which animated their masters. They knew that one like themselves had struck Him openly in the presence of the High Priest, and had been left without rebuke. Now they beguiled their time in insults and mockeries against Him—spitting on Him, beating Him, slapping Him on the face, blindfolding Him, and then asking Him in mockery to prophesy who it was that smote Him. So the hours passed on till the day came. Then, as soon as it was light, there was another formal assembly of the Sanhedrin. It was not lawful to pass judgment and settle cases at night, and this seems to have been the reason why a second formal sitting of the tribunal was held. At this sitting there were no witnesses adduced. Our Lord was simply asked to say if He was the Christ. He answered that they would not believe Him if He told them, nor would they let Him ask them questions, from their answers to which He might lead them to the acknowledgment of the truth. But henceforth the ‘Son of Man should sit at the right hand of God.’ ‘Art thou then the Son of God?’ was the question which they all asked at once. He said, ‘You have said it, that I am.’ Then they declared they had no need of any more testimony—they had heard it from His own mouth. And so they all rose up, the whole

great Council of the nation together, and led Him in a sort of procession to the Roman Governor, that He might be put to death. Death was the punishment of blasphemy, but blasphemy, according to the law, was to be punished by stoning. The Roman punishment of crucifixion was not a Jewish custom. But, as the Jews had not at this time the right of capital punishment, the manner in which death was to be inflicted must be that of the Romans, not of the Jews.

It is at this point⁸ of the history that St. Matthew pauses, to insert his account of the fate of the miserable traitor and apostate Judas. What his thoughts had been at first as to the issue of the designs of the Chief Priests against our Lord, to which he had sold himself for so paltry a price, we cannot tell. But the condemnation of our Lord to death struck his guilty conscience with the bitterest remorse. Satan, who had up to that time led him on by the bait of avarice, now turned upon him only too successfully with temptations which drove him to the wildest despair, unrelieved by any thought of the tender love which our Lord had shown him to the very last, or by any ray of hope of pardon and reconciliation. His despair was the deepest wound which our Lord's Heart received in the whole of the Passion. He rushed to the Chief Priests, with the money in his hand, and offered it them back. He had sinned in betraying the innocent blood. They received him with scorn and derision—'What is that to us? See thou to that!' He cast down the pieces of silver in the Temple, 'and went,' St. Matthew says, quoting the very words in which the end of Achitophel, the type of Judas, is described in the second Book of Kings, 'and hanged himself.'⁹ The money was ultimately spent in the purchase of a field to serve as a cemetery for strangers, but the people gave it at once

⁸ § 164. St. Matt. xxvii. 3—10.

⁹ 2 Kings xvii. 23.

the name of the 'field of blood.' We must now return to our Lord, Who had been conducted to Pilate.

Pilate's character seems to have been a mixture, not seldom to be met with, of weakness and cruelty. He had on more than one occasion almost wantonly insulted the prejudices of the people whom he was sent to govern, and had shown a treacherous craftiness as well as a recklessness in the use of the sword, which made him hated as well as dreaded. He was at enmity with the priests, whom he despised, and with Herod, whose subjects, the Galilæans, he had massacred in the Temple. But he knew the turbulent character of the Jews and the extreme length to which what seemed to him their superstitious fanaticism would carry them. He knew too that they had learned the way to Rome, and were ready, in case of necessity, to strain every nerve in order to bring down upon him the anger of his suspicious and tyrannical master. It was the morning of the feast, and the Chief Priests could not enter the Prætorium of the Governor without becoming legally defiled.¹⁰ Pilate came out to meet them. His first question showed that he was not prepared to be simply their tool. He asked what the accusation was which they brought against our Lord—thus implying that it was his intention to act as judge, and not merely as executioner. They protested against this. 'If He had not been a malefactor, they would not have handed Him over to Pilate for punishment.' Pilate answered that they should take Him and deal with Him as their law directed. They claimed to try the offence—let them punish it. They replied that they were not allowed to put any one to death—thus, as St. John remarks, fulfilling His own prophecy as to the manner of His death. Pilate's objections, however, made them

¹⁰ § 165. St. Matt. xxvii. 11—14; St. Mark xv. 2—5; St. Luke xxii. 2, 3; St. John xviii. 28—40.

change the charge. They had condemned our Lord as a blasphemer, but they now began to ply the Governor with a number of accusations, such as he could appreciate. These accusations all showed a hypocritical profession of loyalty on their part to the Empire, and so involved the tacit threat to Pilate that it might be worse for him if he overruled them. Our Lord was a disturber of the people. He forbade them to pay tribute to Cæsar. He said He Himself was Christ, a King. This explains Pilate's first question to our Lord, Who seems to have been as yet in the same place with His accusers. Pilate asked Him if He were the King of the Jews. Our Lord answered that He was. But to the numberless charges brought against Him by the Chief Priests He answered not a word, even when urged to do so by the Governor, who marvelled at His wonderful silence. Pilate then took Him into the Prætorium and examined Him privately. 'Art thou the King of the Jews?' he asked Him again. Our Lord answered by a question—did he say this of himself, or was it a charge made against Him by His accusers? The meaning of this apparently was to point out the injustice of His enemies, who had condemned Him in one count and now sought to induce Pilate to sentence Him on another. All through our Lord seems not to have let a violation of justice of this kind pass unrebuked. But Pilate was offended at the answer. 'Am I a Jew? Thine own nation and priests have delivered Thee to me. What hast Thou done?' Our Lord told him that His kingdom was not of this world. If it had been so, His servants would have fought for Him against the Jews. 'Now is My kingdom not from hence.' Pilate asked Him, 'He was a King then?' Our Lord said, 'Yes. He was born and came into the world to testify to the truth, and all who were of the truth heard His voice.' 'What is truth?'

said Pilate—impatient, as it seems, of the solemn lesson which our Lord was giving to Him, and which might have saved him from the cowardly iniquity which he was ultimately, against his will, to perpetrate. But he had already conceived, as he thought, a plan which would enable him to set our Lord free, and without waiting more to talk to Him he went out to the priests, who were now surrounded by a large crowd of people, who had gathered round them—partly during the procession to the Prætorium, and still more while the whole Sanhedrin had been seen standing, as if in supplication, before the seat of the Roman authority. Pilate began by declaring that he found no fault in our Lord. But, as he was to give them, in honour of the feast, the liberty of a prisoner condemned to death, he proposed to set our Lord free on this ground. Here was the King of the Jews—surely they would gladly rescue Him! But the priests and people were ready with their answer. ‘Not this man, but Barabbas.’ Barabbas was under sentence for robbery, murder, and sedition.

Again Pilate remonstrated.¹¹ He could find no fault in our Lord. He had heard of Him, no doubt—perhaps since the Day of Palms, he had watched His movements and taken information about Him. But Pilate hated the Chief Priests, and he knew that their hostility to our Lord was caused by their envy of His influence. There seemed to be a danger that, after all, though foiled for the moment in his suggestion for our Lord’s deliverance, he would let Him go free. The Chief Priests urged their charges again, and this time they mentioned that our Lord’s teaching had begun from Galilee. Galilee was in Herod’s tetrarchy, and Pilate had lately quarrelled with him, it seems about the massacre of the Galilæans of which St. Luke speaks.¹² He was glad of an occasion

¹¹ § 166. St. Luke xxiii. 4—17.

¹² St. Luke xiii. 1.

of making peace. So when on inquiry he found that our Lord was a Galilæan, he sent Him off at once to Herod, who was then in Jerusalem. Herod had long desired to see our Lord, with that craving anxiety which sometimes gets possession of worldly people after anything that appears preternatural. He had no wish to be instructed by Him, no idea of making himself better or gaining reconciliation with God through His means, but still his jaded appetite for a new sensation made him glad to have Him in his power, and he accepted with eager gratitude the compliment which Pilate addressed to him. They became friends that day over the sacrifice of our Lord's honour and dignity. Herod put a thousand questions to Him, and hoped that He would at least let him see Him work one of His miracles. His inveterate and indefatigable enemies, the Chief Priests, had accompanied Him to Herod's palace and now were standing by, pouring forth their black accusations before Herod as before Pilate. Our Lord held His peace. He took no notice of Herod, and He made no answer to the charges of the priests. Herod, in a rage, had Him clothed in white—the colour in which fools and idiots were dressed—and after seeing Him made sport of by the mercenary guards whom he kept in his pay, sent Him back as He was to Pilate, who took him to mean that he found no fault in Him worthy of death, and that He was simply to be despised as a poor half-brained man. The Governor therefore gave what seemed to be a final answer to the priests. He found our Lord guilty of nothing that deserved death. He had examined Him in their presence, and the charge was not proved. Herod had come to the same conclusion. He would 'chastise' Him, and let Him go.

During all this the morning had worn on, and the multitude—chiefly, we may suppose, the populace of

Jerusalem itself—was already assembled around the Prætorium to demand the usual boon of the release of a prisoner in honour of the feast.¹³ The leaders of the crowd were there to make their demand. It is most probable that they came prepared to ask for the release of Barabbas. Such men have usually an abundance of friends, who are eager for their rescue from the hands of justice. Pilate seems to have gone back to his first thought about our Lord. He was probably unwilling to let Barabbas loose. He would rather grant our Lord's release at the request of the people than on his own responsibility. And he was not at all loath to try to set the people against the priests, whose jealousy against our Lord was founded on the fact of His great popularity. If St. Matthew's order is the order of time, it was just at this point that his wife sent him a message, begging him to take no part in the condemnation of our Lord, Whom she called a just man. She had suffered many things in a dream on His account—threatened, as it seems, with vengeance on her husband and herself if the former gave consent to our Lord's murder. The priests, at the same time, perhaps fearing the effect of the suggestion which Pilate might make to the people—as he had already spoken of it to themselves—threw themselves among the crowd and became, as it were, canvassers for Barabbas. When Pilate put the question to the people, whom would they have of the two, there came a great shout in answer, 'Barabbas!' He went on to ask what they would have to be done with 'Jesus, Who is called Christ,' the King of the Jews, offering them, as it seems, to release Him as well as Barabbas, if they desired. Then for the first time in the history of this day came forth the terrible words, 'Crucify Him !

¹³ § 167. St. Matt. xxvii. 15—30 ; St. Mark xv. 6—19 ; St. Luke xxiii. 18—25 ; St. John xix. 1—3.

Crucify Him!’ They had been in the hearts of the Chief Priests from the first, and now they become the demand of the turbulent excited multitude. In vain did Pilate ask what evil He had done ; all the more did they shout out, ‘Crucify Him ! Crucify Him !’ Again he proposed to scourge Him, and so let Him go. Again the awful cry resounded, stronger and more violent than before. In vain did Pilate take water and wash his hands in the face of all the people : ‘He was innocent of this just blood—let them look to it.’ The whole multitude cried out again, ‘His Blood be upon us and upon our children !’ and Pilate gave way. He let them understand that it should be as they wished. But the final sentence had not yet been formally given, and he had yet one resource, as he thought, by means of which he could at least save our Lord’s life. The priests and the people were eager for His blood, and the ignorant pagan was striving to spare Him in vain. For the fury of a multitude is ten times more savage than the cruelty of a single heart, and the malice of spiritual persons who are the slaves of their own evil passions is diabolical rather than human.

Pilate’s resource, however, was one of the most cruel and shameful sufferings in all the Passion of our Lord. The Evangelists seem to shrink from describing it, and indeed no one of them more than mentions it, as if in passing. This was the terrible Roman punishment of scourging, a far more severe punishment than the ‘forty stripes save one’ to which the Jewish custom limited such inflictions. It was usual to scourge those who were to be crucified, but the scourging itself was almost enough to take away life. It is said that there were usually four scourgers, who did not count their blows, and that the effect was often to lay bare the bones of the whole body. The shame and disgrace

were, of course, greater than the pain in the case of One so ineffably pure and modest as our Lord, while the dignity of a Teacher and a Prophet, which had been so generally conceded to Him, even by those who had no thought of His Divine Person, added infinitely to the humiliation which He had now to undergo. It is thought also, with much reason, that, as Pilate hoped by showing Him to the people, after the scourging, to move them to compassion and so to save His life, the Governor had given orders that the punishment should be inflicted with even unusual severity. And then, after all that humiliation and pain, the soldiers invented the cruel mockery, more brutal in its way than even the insults in the palace of Caiaphas, of setting Him on a mock throne, with a crown of thorns on His Head, a purple rag round His shoulders, and a reed in His hand, and then of coming to Him and offering Him derisive homage as the King of the Jews, ending by striking Him on the face and head.

After the soldiers had satisfied their malice and brutality, Pilate led our Lord forth to the multitude which was still thronging round the Prætorium, and demanding our Lord's crucifixion.¹⁴ Lo, he said, I bring Him forth to you that you may see that I find in Him no cause for death. Behold the Man! But at the sight of our Lord in so much anguish and humiliation, their hearts were moved to still wilder hatred instead of to compassion. Again the cries rang out, Crucify Him, crucify Him! Pilate again remonstrated. Take Him yourselves, and crucify Him. I find no fault in Him. Then the priests were driven back on their first ground of condemnation of our Lord. They would put Him to death at once if they had the power. It was Pilate's business to execute the sentence of their Law, inasmuch as the power which

¹⁴ § 168. St. John xix. 4—16.

he represented had taken away from them the right of executing it themselves. 'We have a Law, and by our Law He ought to die, because He hath made Himself the Son of God.' The words may have overawed the clamour of the people: they were felt as implying something secret and mysterious in our Lord by the heathen Pilate. He returned with our Lord into the Prætorium, and asked Him, 'Whence He was?' But our Lord gave him no answer. Pilate was again angered. 'Wilt thou not speak to me? Knowest Thou not that I have power to crucify Thee, and power to release Thee?' He spoke as if the power which he held as the representative of Law was his own, and to be used at his own caprice. Our Lord gravely reminded him that his power came from God, and that the fact that it did so made it a worse crime to have delivered Him up without just cause. 'Thou wouldst have no power against Me, if it were not given thee from above. Therefore he that delivered Me to thee hath the greater sin.' The words seem to have touched Pilate's conscience, and from that time he did what he could to set Him free—what he could, without endangering, as he thought, his own safety.

All through this strange conflict between Pilate and the Chief Priests there had been lurking, as it were, the argument to which they were now forced to appeal openly. The very first charge which they had made before Pilate's tribunal, when driven to make some charge by his refusal to be the simple executioner of their own sentence, rested on the political interests of the Imperial throne. Those necessities of State, those principles of the paramount importance of the rights of the secular power, which in our own time have been made the pretext for every kind of perfidy and injustice, and for the most savage persecution, were already wrapped up in the motives brought to bear on Pilate

to induce him to crucify our Lord. If He had been charged with any injustice to private persons, Pilate might have set Him free at once. But the image of Tiberius Cæsar was in his mind as well as in that of the Chief Priests. Now, however, they were forced to appeal openly to the motive which as Jews they ought to have been ashamed to use. 'If thou let this man go, thou art not Cæsar's friend, for every one who maketh himself a king speaketh against Cæsar.' And now Pilate was finally overcome. He gave way, though he could not help insulting his conquerors as he did so. He sat on his official seat of justice, and passed sentence on our Lord. He turned to the priests, 'Behold your King! They cried out, Away with Him, away with Him, crucify Him.' 'Shall I crucify your King?' And the Chief Priests themselves answered, 'We have no King but Cæsar.' In his sentence, and in the inscription which he wrote to put on the Cross, Pilate took care to vent his contemptuous anger upon them.

The morning was now far advanced, midday was not far off, but it was still in that quarter of the day which was called the third hour, and which lasted till noon had struck. Our Lord was once again clothed in His own garments, which had been laid aside when He was scourged.¹⁵ The crown of thorns remained on His Head, He was made to take up the heavy Cross on which He was to be crucified, and thus, with two thieves as His companions, He issued from the gate of the Prætorium, where an immense crowd was waiting, and walked the long weary distance to the place of execution. The Evangelists do not trace out step by step this last journey of our Lord as it has been traced out from the earliest times by the piety of Christians who have dwelt

¹⁵ § 169. St. Matt. xxvii. 31—34; St. Mark xv. 20—23; St. Luke xxiii. 26—33; St. John xix. 16—22.

on or visited the spot. Even when they wrote, the traditional sites of the *Via Dolorosa* must have been constantly venerated in secret. They mention some of the chief incidents which marked the progress—the seizure of Simon the Cyrenian, who was compelled to help our Lord to bear the Cross, so faint and tottering had His steps now become, and the lamentation of the women at the sight, to whom our Lord turned, addressing them as daughters of Jerusalem, and bidding them weep not for Him, but for themselves and for their children—for the days were at hand, when it would be thought a blessed thing to have had no children, and when men would call on the mountains and hills to fall on them and cover them. For if this was the chastisement inflicted on the green tree, on Him Who was without sin, what would be done on the dry, on sinners who had to be punished for their own offences? They mention the cup of myrrhed wine which was usually offered to those who were to suffer in order to dull their senses to their pain, of which our Lord would not drink. They mention very shortly the act of crucifixion, our Lord placed on the Cross in the midst of the two thieves. St. John tells us of the inscription which Pilate wrote, ‘Jesus of Nazareth, the King of the Jews,’ an inscription to which the priests objected, but which he refused to alter.

While the act of crucifixion was going on, while they were driving the nails into His hands and feet, and raising Him on the Cross, our Lord was praying for His murderers: ‘Father, forgive them for they do not know what they do.’¹⁶ After the crucifixion, followed the division of the garments among the four soldiers who had performed it. The tunic, or inner garment, was without seam, woven, as is thought, by our Blessed Lady herself. This would

¹⁶ § 170. St. Matt. xxvii. 35–53; St. Mark xv. 24–38; St. Luke xxiii. 34–46; St. John xix. 23–30.

have been spoilt if it were divided, so they cast lots for it. St. Matthew and St. John both note here the fulfilment of the prophecy in the Psalms. The next incident that is mentioned is the mocking. The passers by, who were going into the gate of the city close at hand, the crowd which had followed Him to Calvary, the Chief Priests who could not restrain their malignity even so little as to absent themselves from the spectacle of His dying torments, the soldiers themselves, making a show of offering Him the sour wine which was their usual drink, all joined in mocking Him. 'Ah, Thou that destroyest the Temple, and buildest it up in three days, save Thyself and come down from the Cross.' His very miracles were cast in His teeth: 'He saved others, He cannot save Himself.' The Chief Priests and scribes went so far as to challenge Him to come down from the Cross, and they would believe. The soldiers called on the King of the Jews to save Himself. Even from the crosses by His side there came reproaches and blasphemies. One at least of the thieves reviled Him: 'If Thou be the Christ, save Thyself and us.' But God provided for Him one witness amidst this universal storm of insults and reproaches. The other thief, touched, as it seems, by the marvellous patience and meekness of our Lord, not only believed in Him but confessed his belief before the whole world. He rebuked his fellow-sufferer: 'Dost thou also not fear God, thou that art in the same condemnation? and we indeed justly, for we receive things worthy of our deeds. But this Man hath done nothing evil.' And he said to our Lord, 'Lord, remember me when Thou comest into Thy kingdom.' Our Lord answered him with the wonderful promise, 'Amen, I say to thee, this day thou shalt be with Me in Paradise.'

From this time the record of the mysteries on Calvary

becomes almost that of the few successive words which our Lord spoke on the Cross. Only once more did He speak to any human being. This was when seeing His Mother at the foot of the Cross with Mary the wife of Cleophas and Mary Magdalene, and beside her His beloved disciple St. John, He said to Mary, 'Behold thy son,' and to St. John, 'Behold thy Mother.' It was nearly noon, as it seems, when our Lord was crucified, and as soon as noon came the great darkness ensued which lasted until after His death. At such a time, and at the sight of such marvels, the excitement and turmoil around the Cross gradually ceased, the people dropped away, the priests went off to their homes or to the Temple. Silence fell upon all around, and in Jerusalem itself, fear and consternation reigned. There were but few incidents to break the awful calm of the last hours. It was nearly three when our Lord cried out with a loud voice, as if to show that His strength was unimpaired, the first verse of the long Psalm which so wonderfully foretells His Passion, 'Eloi, Eloi, lamma sabacthani—My God, My God, why hast Thou forsaken Me?'¹⁷ Forsaken our Lord could never be, either as to any separation between the Divine Persons of the Eternal Godhead, or as to the Hypostatic Union between His Divinity and Humanity. He could only be forsaken as to external relief and support to His suffering Body, and as to consolation and accidental joy poured over His Soul. In this respect His cry shows that He suffered the extremity of bodily weakness and spiritual desolation. The words which He had used suggested to some of the watchers that He was calling on Elias. About the same time He spoke the word, 'I thirst,' in order, as St. John tells us, that the Scriptures might be fulfilled. For this cry made one of the bystanders fill a sponge with vinegar and put

¹⁷ Psalm xxi. 2.

it on a reed with some hyssop, which he held up to His mouth that He might drink. The others tried to hinder him even from this, saying, 'Let be, let us see whether Elias will come to help Him.' This giving of the vinegar was the accomplishment of the one detail of prophecy which was as yet unfulfilled.¹⁸ Soon after this, our Lord uttered the other word, 'It is consummated!' And while the veil of the Temple was being rent in twain by an invisible hand, and an earthquake shook the whole country and tore open the sepulchres, our Lord cried again with a loud voice, 'Father, into Thy hands I commend My spirit!'—words also taken from the Psalms¹⁹—and bowing His Head, gave up His Soul.

The ground was kept around the Cross by a centurion and a small band of soldiers.²⁰ Some of the holy women who had followed our Lord from Galilee, and had gone about Judæa in the train which had accompanied Him, helping in the instruction of women and ministering to the temporal wants of the Apostles and their Master, were standing at some distance. Nearer to the Cross were our Blessed Lady and St. John. The remains of the crowd left the ground after our Lord's expiration, weeping and beating their breasts. The centurion openly declared that this was the Son of God. Meanwhile, a party of soldiers came from the city, sent at the request of the Chief Priest, to break the bones of the three sufferers on the Cross, and so extinguish what remained in them of life. But a few hours remained until sunset, and as the Sabbath would then begin, a Sabbath of more than usual solemnity on account of the feast, it was necessary that the bodies should be

¹⁸ Psalm lxxviii. 22.

¹⁹ Psalm xxx. 6.

²⁰ § 171. St. Matt. xxvii. 54—61; St. Mark xv. 39—47; St. Luke xxiii. 47—56; St. John xix. 31—42.

taken down from the Cross at once and buried. Our Lord was already dead, and it was not the will of His Father that His sacred Body should be exposed to this last insult. It had been written of the Paschal Lamb, that not a bone of it was to be broken. The soldiers found the two thieves still alive, and their legs were broken. Instead of this, in our Lord's case, one of them ran at His side with a spear, and pierced it near His Heart. 'Immediately there came forth,' says St. John, 'blood and water, and he that saw it bare witness, and his witness is true, and he knoweth that he saith true, that ye also may believe.'

Still there was no provision made for the solemn entombment of our Lord. The disciples were still scattered and in hiding. St. John alone was there, with our Blessed Lady, St. Mary Magdalene, and some others of the holy women. They had no influence to obtain the sacred Body, no strength or means for taking it down from the Cross. But now the power of the Cross, which had worked so wonderfully in the conversion of the penitent thief, began to show itself among the very classes which had been prominent in the plots against our Lord. Joseph of Arimathæa, a man of noble birth and high position, who had taken no part in the condemnation of our Lord, though he had kept his faith in Him hidden for fear of excommunication, went courageously to Pilate and asked for the Body of our Lord. Pilate ascertained from the centurion that He was already dead, and then gave Joseph full leave. Another hidden disciple, Nicodemus, came forward with a large quantity of myrrh and aloes for the embalming. The sacred Body was reverently lowered from the Cross and carefully washed. It rested first in the arms of His Blessed Mother, and then was wrapped in a long clean linen sheet with the aromatic herbs. This was not

a regular embalmment, for which there was no time, but it was as much as could be done then, and our Lord had already said that Magdalene had anointed His Body for His burial. Joseph had a small garden close at hand, in which he had made a new sepulchre for himself. No one had yet lain in it. It was an excavation in the rock, with a slab inside, on which the sacred Body was now laid. Joseph with the others rolled a huge stone to the mouth of the sepulchre, and then, as the sun was setting and the Sabbath beginning, he went home with the rest. The women lingered the last. Our Blessed Lady was conducted by St. John to the house of the Cenacle, which became, as it seems, the first home of the Church. Some of the other women went into the city and prepared some aromatic spices and unguents before the Sabbath began. Mary Magdalene and Mary the mother of Joseph sat down over against the sepulchre and watched it as night fell. They came back again on the following evening, after the Sabbath was over, and saw that all was as it had been left. But in the meanwhile, the priests, who were still full of alarm, begged of Pilate that a guard might be stationed around the spot until the third day came. They had heard of our Lord's prophecy that He would rise again the third day, and so, by the Providence of God, they set to work to secure the truth of the fulfilment of that prophecy against all possible cavil, thinking at the time that they were only preventing the possibility of the Body being removed by His disciples.

CHAPTER VIII.

The Passion in the Four Evangelists.

PRE-EMINENT as is the importance of the history of the Passion in the work committed to the four Evangelists, it is natural that we should find them proceeding to a great extent side by side, and repeating, even more than is usual with them, the same details in the same order. And yet there is no part of the history of our Lord in which they are more independent, no part also in which we may study with greater profit and more fruitful attention the manner in which each supplies something, and indeed many things of great importance, which the others have passed over. The additions which are made to the history by the two later Evangelists, especially by that one of them who stood by the Cross on Mount Calvary, are very large. St. John's narrative of the Passion may indeed be said to be rather a succession of statements supplementary to what has been already made known by his predecessors, than a complete story. He passes over, for instance, such a vital matter as the trial and condemnation of our Lord before the Sanhedrin. St. Luke's narrative is also very largely supplementary, and cannot be understood unless this is taken into account. Indeed, this characteristic of the later Evangelists has to be considered and allowed for when the whole history is made up out of the contributions of the four. Difficulties may arise without any solid foundation, if it is forgotten that St. Luke and St. John

evidently suppose their readers to know what has been already said by St. Matthew and St. Mark.

The history of the Passion, for the purposes of this chapter, in which we are to endeavour to explain the part borne by the several Evangelists respectively in the formation of the whole, may be divided into three great portions. The first of these begins with the passage of our Lord and the Apostles to the Garden of Gethsemani, and includes all that passed there, and before the Jewish tribunals, in the houses of the Chief Priests, Annas and Caiaphas. The second portion begins with the leading of our Lord as a condemned prisoner to the Prætorium of Pilate, and includes the whole part borne by the Roman Governor, by Herod, by the people, by the soldiers, and others, until our Lord issued forth from the Prætorium, bearing His Cross, on the road to Calvary. The last portion includes the 'Way of the Cross,' and all that happened on Calvary until our Lord's Body was laid in the sepulchre. It will be convenient to take each of these divisions separately, and see what has been done as to each by the four Evangelists respectively. We begin with the first portion.

In all that relates to the sayings and doings of our Lord in Gethsemani before the arrival of Judas and his band, St. Matthew and St. Mark are the fullest of the four in their narratives. They alone relate the warning given by our Lord to His Apostles of their scandal and flight, His promise to go before them into Galilee, St. Peter's protest, and that prediction of his threefold denial which was made at this time. They mention the separation of the disciples into two groups, our Lord's revelation of the sorrow of His Heart to the three chief Apostles, His visits to them from time to time during His Agony and prayer, and His remonstrances with them when He found them sleeping. As to

this mystery, St. Luke is brief, but he supplies incidents of his own. He it is who mentions the Angel appearing to our Lord, and His bloody sweat. He puts in just a word or two about the sleep of the disciples, which he says was caused by grief. St. Mark is here and there a little more particular in detail than St. Matthew. He gives us the tender words, 'Simon, sleepest thou? couldst not thou watch one hour?' But St. John is altogether silent, save that he adds that Judas knew the place, because our Lord often went thither with His disciples.

When the narrative reaches the point at which Judas and his armed force approach, St. John begins to discharge his function as annotator and supplementer. The three first Evangelists pass at once to the kiss of Judas. St. Matthew mentions our Lord's first word to Him, 'Friend, wherefore art thou come?' and St. Luke adds our Lord's second word, 'Judas, dost thou betray the Son of Man with a kiss?' But St. John here interposes, and tells us how before all this our Lord went forth to meet His enemies, asked them whom they sought, and spoke the solemn words, 'I am He.' He tells us of their falling to the ground, and of our Lord's charge to them, after He had answered them the second time, to let His disciples go free, that His words might be fulfilled when He said that of those whom His Father had given Him He had lost none.¹ The anecdote of St. Peter and Malchus is mentioned by all the four Evangelists. St. Luke prefaces it by the question, as put by all the Apostles to our Lord, Whether they should fight? and he alone mentions the healing of the ear of Malchus. St. John alone gives us the name Malchus. The words of our Lord to St. Peter, gently reproving him for having used the sword at all, are omitted by St. Mark and St. Luke. They are recorded

¹ St. John xvii. 12.

by St. Matthew, and St. John adds the clause, 'The chalice which My Father hath given Me, shall I not drink it?' The three first Evangelists alone mention our Lord's remonstrance with the priests and crowd, St. Luke and St. John omit the flight of the Apostles, and St. Mark alone gives us the anecdote of the young man who escaped by leaving his garment in the hands of the pursuers.

The narrative then proceeds to the leading our Lord as a prisoner to the palace of Caiaphas, where the priests and scribes were assembled, and the entrance of St. Peter after Him into the court. This is mentioned by the three first Evangelists, almost in the same words. Here again St. John strikes in, as it were, with a long and important addition. They took our Lord first to Annas, he says, for Annas was the father-in-law of Caiaphas, and Caiaphas was the High Priest 'of that year,' and had given the advice to the Jews that it was expedient that one man should suffer for the nation. Then he adds a note as to St. Peter's entrance. There was another disciple, he tells us, as well as St. Peter, who followed our Lord. He was acquainted with the High Priest, and so could gain admittance. And when St. Peter could not get in, he went to the door and spoke to the maid-servant, and thus secured his admission also. Thus it came about, St. John says, that the doorkeeper suspected St. Peter, and asked him whether he also was a disciple of our Lord. He adds that there was a fire, and the servants and officers were standing round it, and Peter among them. We need not gather from this that this question was put to St. Peter by the doorkeeper at the moment of his entrance. St. John wishes to explain how Peter came at first to be known, and his mention of the question put to St. Peter follows upon that explanation.

St. John's last mention of our Lord before this had been that He was taken to Annas. He goes on to add another note, concerning an examination to which He was subjected before the formal trial, at which the whole Sanhedrin were the judges. This examination was conducted by the High Priest, as St. John tells us—and it must remain a question whether he means the actual High Priest, that is Caiaphas, or Annas himself. It is not even certain in whose palace it was held, or indeed, whether the two High Priests, the father-in-law and the son-in-law, did not inhabit different parts of one large building, the official residence of the High Priests as such. St. John tells us that Annas sent our Lord in bonds to Caiaphas, but it is uncertain whether he means the place in which this statement occurs to indicate the order of time, or whether it is simply the introduction to a new paragraph which follows. But it is generally considered that Annas was the examiner. He asked our Lord as to the two points of His disciples and His doctrine, and when our Lord bade him ask others, one of the attendants struck Him on the cheek, and was reprov'd by Him, as is related above. All this is an addition to the history made by St. John.

The next passage in the Passion is the trial of our Lord at night before the Sanhedrin. As to this, St. Matthew and St. Mark have told us all that we know. The other two Evangelists have nothing to add here, and therefore omit the whole. We come next to the denials of St. Peter. The three denials are fully told—as if this was a matter of obligation—by all four Evangelists. The first was in answer to the maid-servant already mentioned, while St. Peter was warming himself. To this denial, St. Mark, whose account comes from St. Peter himself, adds the particular detail that the

Apostle went out at once after it, and that then the cock crew for the first time. The second denial was occasioned by this exit, for St. Matthew tells us that as he went out, he was seen and noted by another servant girl. But he seems to have come in again, and to have taken his former place by the fire, and then the remarks of this second girl made the bystanders accuse him again, and put the question to him. This time he denied with an oath. The third denial was after a short interval, about an hour, St. Luke tells us, and then he was told that his speech betrayed him as a Galilæan. St. John adds that a very dangerous question was at the same time put to him by a servant, a kinsman of Malchus, whose ear he had cut off. Had he not seen him in the garden with Him? After his last denial the cock crew the second time. It is St. Luke alone who mentions our Lord's looking upon St. Peter.

The mocking of our Lord in the house of Caiaphas is related by the three first Evangelists. The second and more formal trial of our Lord, when day had come, is mentioned by St. Luke alone. The question put to our Lord, and His answer, which was the ground of His condemnation, were the same in these two arraignments, and it was therefore unnecessary, except for the sake of historical completeness, to mention both together. So St. Luke, according to his usual principle, leaves out the trial and condemnation which St. Matthew and St. Mark have mentioned, and mentions that which they have left out. St. John, as we have said, makes no addition to the history here, and is therefore entirely silent.

We may now pass on to the second of the great divisions of the history of the Passion, extending from the delivery of our Lord to the Roman power to His leaving the Prætorium on the way to Calvary. As to

this portion of the story, St. Matthew and St. Mark are very short, giving only the incidents which could hardly be omitted in any account of what passed. That is, they first represent our Lord as placed before the Governor, who asks Him whether He is the King of the Jews. Our Lord answers, Yes. Then they tell us of the many accusations made against Him by the Chief Priests, to which our Lord makes no reply, to the great wonder of the Governor, who remarks upon His silence. After this, they mention the custom by which the Governor was bound to release some one prisoner at the feast, at the request of the people. They tell us who Barabbas was, and then mention Pilate's offer to the multitude to release either him or our Lord. Both these Evangelists here add that Pilate knew that the Chief Priests had condemned our Lord out of envy. They then tell us of the exertions made by the priests to persuade the multitude to choose Barabbas. They mention the choice actually made, and the demand that our Lord should be crucified, when Pilate asked what he should do with Him. Then they relate the release of Barabbas, the scourging of our Lord, (which they speak of as a part of the sentence of crucifixion), the mocking, the crown of thorns, and the rest, in the Prætorium, our Lord's being again clothed in His own garments, and led out to be crucified.

These are the main outlines of the history as it is given us by St. Matthew and St. Mark. As in other parts of the Gospel narrative, St. Mark's account is here the most elementary. We may suppose that the incidents which he relates form the earliest and simplest commentary on the article of faith that our Lord 'suffered under Pontius Pilate, and was crucified.' St. Matthew has one or two more paragraphs than St. Mark, which we may well suppose the latter Evangelist to have

omitted as being fitter for Jewish than for Gentile converts. These refer to the incident of the message sent to Pilate by his wife about her dream, and to the significant action of the Governor in washing his hands before the people, who cried out, 'His blood be on us and on our children.' With these exceptions, the account of this part of the Passion is identical in the two first Evangelists, though here and there they differ in a word or two, more or less.

It must be obvious, with the knowledge that we now possess of all that took place at this stage of the Passion, that this account is in truth adequate as far as the main outlines and motives of action are concerned, though it does not altogether explain every feature in that marvellous picture of the play of human passion under the influence of diabolical instigation, working out the eternal counsels of God for His own glory and the redemption of mankind. At the very outset of the story we are met by an unexplained incident, because the supposed crime for which our Lord was condemned by the Sanhedrin was the crime of blasphemy, whereas we find Pilate at once speaking as if it had been a charge of making Himself a King.² Another possible difficulty in the story, as it lies before us in the first two Evangelists, is that whereas our Lord seems to have been condemned by the Sanhedrin and only handed over to Pilate that he might execute the sentence, we find the Chief Priests at once acting as accusers of our Lord to the Governor, as if the cause had still to be tried.³

These and other considerations of the same kind enable us to understand the part borne by St. Luke and St. John in the formation of the full history. St. John begins, as usual, with the adverb 'therefore,' by which he

² St. Matt. xxvii. 11; St. Mark xv. 3; St. Luke xxii. 3.

³ St. Matt. xxvii. 12; St. Mark xv. 3.

signifies that he is going to explain more fully what has already been made known in part. 'They lead therefore Jesus from Caiaphas to the Prætorium.' Then he tells us how Pilate went out unto them, and asked what their accusation was, how they replied, haughtily, that their sentence ought to be sufficient for him, and how when he bade them execute their own sentence, as they had passed it, they answered that they had no power to put any one to death. This attitude of the Governor made an accusation necessary. The priests were forced to bring some charge against our Lord. St. John does not tell us what this accusation was, because St. Luke has already done so, thus supplying us with the knowledge necessary to understand the earlier Evangelists on the points just mentioned. The charge of making Himself a King was the culminating point of the improvised indictment which the priests now preferred. But the two later Evangelists are silent as to the first question put by Pilate to our Lord—when He asked Him whether He were the King of the Jews—and the charges of the priests, to which our Lord made no answer, these things having been already related by St. Matthew and St. Mark. But after this, St. John again steps forward, and tells us of the extremely important dialogue between Pilate and our Lord inside the Prætorium, in which our Lord asks the Governor where this new charge of being a King came from, in which He declares that His kingdom is not of this world, and which was ended abruptly, after Pilate had said 'What is truth?' by the sudden thought which came to him of releasing our Lord by means of the privilege of the feast. All this we owe to St. John, who ends this paragraph by mentioning the first rejection of this plan of Pilate's almost as soon as it was conceived, by the priests and people who were standing round them.

In the same way we owe to St. Luke the whole of our

knowledge as to our Lord's being sent to Herod, how the thought was suggested to Pilate, his motive in carrying it out, the treatment of our Lord by Herod, and His own continued and solemn silence, as well as the decision to which the Governor came after our Lord had been sent back to him in the white robe of a fool. St. Luke, however, is very short in his account of the rejection of our Lord by the people in favour of Barabbas, as this had been already related by the earlier Evangelists. He mentions it, as it belongs to the great outlines of the story, as well as the demand that our Lord should be crucified when Pilate offered His life to the people, as it seems, if they would ask it. St. Luke hurries over this part of the story. His only mention even of the scourging is in the words of Pilate to the people, and he says nothing about the crown of thorns and the mocking by the soldiers. He simply says that Pilate 'delivered Jesus to their will.'

Here, again, we find St. John coming forward to supply us with one of the most terrible scenes in the whole of the Passion. The whole of what we may call the scene of the 'Ecce Homo' had been passed over up to his time, although here again we can see that, although the main outlines of the story are complete without it, it still sheds very great light on the rest, inasmuch as it interprets to us the design of Pilate in allowing our Lord, Whom he wished to set at liberty, to be so cruelly scourged and so barbarously insulted. We need not repeat here the details of this scene, or of the dialogue between Pilate and our Lord's enemies. It brings out, however, the two last terrible shifts to which those adversaries were driven in their resolution at all costs to take His life. The first of these is the charge of making Himself the Son of God, which was a spiritual accusation, and which ought never to have been brought

on before a heathen judge who could neither understand it nor decide upon it. And most momentous indeed are the few words which passed between our Lord and Pilate about the power given to the latter from on high, on occasion of this accusation. The other and most remarkable point which is here brought into light by St. John is the shameless appeal made by the priests, as a last resource, to the fears of Pilate from Tiberius. 'If thou let this man go, thou art not Cæsar's friend,' and, 'We have no King but Cæsar,' are words which imply the principle of the utmost degradation that can befall those who profess to be the ministers of God, as well as that of the motive of policy by means of which more mischief has been done to the cause of religion than by any other. All this, as has been said, is revealed to us by St. John.

We now come to the last division of the Passion, which includes the passage of our Lord to Calvary and His crucifixion and death. In this portion of the history the four Evangelists retain their characteristic traits. St. Matthew and St. Mark give the simply necessary details—the leading forth of our Lord, the seizing of Simon of Cyrene, the arrival at Golgotha, the offer of myrrhed wine, the division of the garments after the crucifixion itself, the title and the thieves, the mocking by the by-standers, the three hours' darkness, the cry 'Eloi, Eloi,' the offering of the vinegar, our Lord's death, and the rending of the veil of the Temple. In the account of these chief incidents, there is little difference between St. Matthew and St. Mark. The former draws attention to the fulfilment of prophecy in the division of our Lord's garments, the latter to the same fulfilment in His crucifixion between two thieves.⁴ St. Matthew adds the fact of the earthquake and the

⁴ St. Matt. xxvii. 35; St. Mark xv. 28; Psalm xxi. 8; Isaias liii. 12.

opening of the graves to his mention of the rending of the veil, and says that many bodies rose from the tomb and went into the city after our Lord's resurrection, and appeared to many. The additions made to the history by the later Evangelists are characteristic, and extremely precious. Their value is seen at once when we remember that from St. Matthew and St. Mark we only hear of one of the seven words which our Lord spoke on the Cross—the cry of dereliction, 'Eloi, Eloi, lamma sabac-thani?' St. Luke adds the incident of our Lord's words, also, to the daughters of Jerusalem. St. John tells us of Pilate's refusal to alter the title of the Cross, and of the manner in which the prophecy about our Lord's garments was fulfilled most minutely and to the letter by the casting of lots for the tunic, which could not be divided. Then St. Luke adds the soldiers to the list of those who mocked our Lord—they had not been mentioned by the earlier Evangelists. He adds also the whole history of the penitent thief, having already mentioned the first word spoken by our Lord on the Cross—the prayer for the forgiveness of His murderers. St. John adds the mention of our Lady's standing at the foot of the Cross, and of the words spoken to her and himself. He explains the narrative as to the offering of the vinegar and gall to our Lord by mentioning the fifth word, 'I thirst,' and the sixth word, 'It is consummated.' It is St. Luke who adds the last word of all, 'Father, into Thy hands I commend My spirit.'

The short accounts which we possess of the deposition from the Cross and the entombment of our Lord are, in the same way, made up by successive contributions of the several Evangelists. St. Mark is, as usual, a little shorter than St. Matthew. He mentions the witness of the centurion to our Lord's holiness, the women standing afar off, the petition of Joseph of Arimathæa to Pilate,

and the gift of our Lord's Body. He then simply says that Joseph took the Body down, wrapped it in a linen cloth, placed it in the tomb hewn out of the rock, and rolled a stone to the door. 'Mary Magdalene and Mary the mother of Joseph saw where He was laid.' St. Luke's account is very much the same, though he does not mention the names of the women in the first instance, and adds that Joseph of Arimathæa had taken no part in the measures against our Lord. St. John, as might be expected, is fuller than the others. He it is who alone tells us of the intention that the legs of our Lord, as well as of the thieves, should be broken on the Cross, and of the manner in which this was prevented in fulfilment of the type of the Paschal Lamb. He tells us in the same paragraph of the opening of our Lord's side by the lance, and of the blood and water which flowed therefrom. He mentions that Nicodemus joined Joseph of Arimathæa, and speaks of the Garden in which our Lord was laid, and of the reason for the haste in which everything was done. St. Matthew ends the narrative by two important additions. He tells us of the seal and guard set upon the sepulchre on Holy Saturday, on account of the alarm of the Chief Priests, and of the visit to the sepulchre made by the holy women on the same day.

CHAPTER IX.

The Passion of our Lord Jesus Christ.

§ 158.—*Our Lord predicts the scandal of the Apostles.*

St. Matt. xxvi. 30—35.

And when they had sung a hymn, they went out to Mount Olivet.

Then Jesus saith to them, All you shall be scandalized in Me this night. For it is written, I will strike the shepherd, and the sheep of the flock shall be dispersed.¹ But after I shall be risen again, I will go before you into Galilee.

And Peter answering, said to Him, Though all men shall be scandalized in Thee, I will never be scandalized.

Jesus saith to him, Amen I say to thee, that in this night, before the cock crow, thou wilt deny Me thrice.

Peter saith to Him, Though I should die with Thee, I will not deny Thee. And in like manner said all the disciples.

St. Mark xiv. 26—31.

And when they had sung a hymn, they went forth to the Mount of Olives.

And Jesus saith to them, You will all be scandalized in Me this night. For it is written, I will strike the shepherd, and the sheep shall be dispersed. But after I shall be risen again, I will go before you into Galilee.

But Peter saith to Him, Although all shall be scandalized in Thee, yet not I.

And Jesus saith to him, Amen I say to thee, to-day, even in this night, before the cock crow twice, thou shalt deny Me thrice.

But he spoke the more vehemently, Although I should die together with Thee, I will not deny Thee. And in like manner also said they all.

¹ Zach. xiii. 7.

§ 158.—*Our Lord predicts the scandal of the Apostles.*

St. Luke xxii. 39.

And going out, He went, according to His custom, to the Mount of Olives. And His disciples also followed Him.

St. John xviii. 1.

When Jesus had said these things, He went forth with His disciples over the brook Cedron, where there was a garden into which He entered with His disciples.

§ 159.—*Prayer and Agony of our Lord.*

St. Matt. xxvi. 36—46.

Then Jesus came with them to a country place which is called Gethsemani, and He said to His disciples, Sit you here, till I go yonder and pray. And taking with Him Peter and the two sons of Zebedee, He began to grow sorrowful, and to be sad. Then He saith to them, My soul is sorrowful even unto death, stay you here, and watch with Me.

And going a little further, He fell upon His face, praying, and saying, O My Father, if it is possible, let this chalice pass from Me. Nevertheless, not as I will, but as Thou wilt.

St. Mark xiv. 32—42.

And they came to a farm called Gethsemani. And He saith to His disciples, Sit you here while I pray. And He taketh Peter and James and John with Him, and He began to fear, and to be heavy. And He saith to them, My soul is sorrowful even unto death, stay you here, and watch.

And when He had gone forward a little, He fell flat on the ground, and He prayed that, if it were possible, the hour might pass from Him, And He said, Abba, Father, all things are possible to Thee, take away this chalice from Me, but not what I will, but what Thou wilt.

And He cometh to His disciples, and findeth them

And He cometh, and findeth them sleeping. And He

§ 159.—*Prayer and Agony of our Lord.*

St. Luke xxii. 40—46.

And when He was come to the place, He said to them, Pray, lest ye enter into temptation.

And He was withdrawn away from them a stone's cast, and kneeling down, He prayed, saying, Father, if Thou wilt, remove this chalice from Me, nevertheless, not My will, but Thine, be done.

And there appeared to Him an angel from heaven, strengthening Him. And, being in an agony, He prayed the longer. And His sweat became as drops of blood trickling down upon the ground.

St. Matt. xxvi. 40—46.

asleep, and He saith to Peter, What ! could you not watch one hour with Me ? Watch ye, and pray, that ye enter not into temptation. The spirit indeed is willing, but the flesh weak.

Again He went the second time, and prayed, saying, O My Father, if this chalice cannot pass away except I drink it, Thy will be done. And He cometh again, and findeth them asleep, for their eyes were heavy. And leaving them, He went away again, and He prayed the third time, saying the same words.

Then He cometh to His disciples, and saith to them, Sleep on now, and take your rest, behold the hour is at hand, and the Son of Man shall be betrayed into the hands of sinners. Rise, let us go, behold, he is at hand that will betray Me.

St. Mark xiv. 37—42.

saith to Peter, Simon, sleepest thou ? couldst thou not watch one hour ? Watch ye, and pray, that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak.

And going away again, He prayed, saying the same words. And when He returned, He found them again asleep (for their eyes were heavy), and they knew not what to answer Him.

And He cometh the third time, and saith to them, Sleep ye now, and take rest. It is enough, the hour is come, behold, the Son of Man shall be betrayed into the hands of sinners. Rise up, let us go. Behold, he that will betray Me is at hand.

St. Luke xxii. 45, 46.

St. John.

And when He rose up
from prayer, and was come
to His disciples, He found
them sleeping for sorrow.
And He said to them, Why
sleep you? arise, pray, lest
you enter into temptation.

§ 160.—*The coming of Judas and the apprehension of our Lord.*

St. Matt. xxvi. 47—58.

St. Mark xiv. 43—54.

As He yet spoke, behold,
Judas, one of the twelve, came,
and with him a great multi-
tude with swords and clubs,
sent from the chief priests
and ancients of the people.

And while He was yet
speaking, cometh Judas Isca-
riot, one of the twelve, and
with him a great multitude
with swords and staves, from
the chief priests, and the
scribes, and the ancients.

§ 160.—*The coming of Judas and the apprehension of our Lord.*

St. Luke xxii. 47—55.

St. John xviii. 2—II.

Now Judas also, who betrayed Him, knew the place, because Jesus had often resorted thither together with His disciples.

And as He was yet speaking, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near to Jesus, to kiss Him.

Judas, therefore, having received a band of men and servants from the chief priests and the Pharisees, cometh thither with lanterns, and torches, and weapons.

Jesus, therefore, knowing all things that were to come upon Him, went forward, and said to them, Whom seek ye? They answered Him, Jesus of Nazareth. Jesus saith to them, I am He. And Judas also who betrayed Him, stood with them. As soon then as He had said to them, I am He, they went backward, and fell to the ground. Again, therefore, He asked them, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am He, if, therefore, you seek Me, let these go their way, that the word might be fulfilled which He said, Of them whom Thou

St. Matt. xxvi. 48—54.

St. Mark xiv. 44—47.

And he that betrayed Him gave them a sign, saying, Whomsoever I shall kiss, that is He, hold Him fast. And forthwith coming to Jesus, he said, Hail Rabbi. And he kissed Him.

And Jesus said to him, Friend, whereto art thou come?

Then they came up, and laid hands on Jesus, and held Him.

And, behold, one of them that were with Jesus, stretching forth his hand, drew out his sword, and striking the servant of the high priest, cut off his ear.

Then Jesus saith to him, Put up again thy sword into its place. For all that take the sword shall perish with the sword. Thinkest thou that I cannot ask My Father, and He will give Me presently more than twelve legions of angels? How then

And he that betrayed Him had given them a sign, saying, Whomsoever I shall kiss, that is He, lay hold on Him, and lead Him away cautiously. And when he was come, immediately going up to Him, he saith, Hail, Rabbi, and he kissed Him.

But they laid hands on Him, and held Him.

And one of them that stood by, drawing a sword, struck the servant of the Chief Priest, and cut off his ear.

St. Luke xxii. 48—50.

St. John xviii. 10, 11.

hast given Me I have not
lost any one.

And Jesus said to him,
Judas, dost thou betray the
Son of Man with a kiss?

And they that were about
Him, seeing what would fol-
low, said to Him, Lord, shall
we strike with the sword?

And one of them struck
the servant of the High
Priest, and cut off his right
ear.

Then Simon Peter, having
a sword, drew it, and struck
the servant of the High
Priest, and cut off his right
ear. And the name of the
servant was Malchus.

Then Jesus said to Peter,
Put up thy sword into the
scabbard. The chalice which
My Father hath given Me,
shall I not drink it?

St. Matt. xxvi. 55—58.

shall the Scriptures be fulfilled, that so it must be done?

St. Mark xiv. 48—54.

In that same hour Jesus said to the multitude, You are come out as against a robber with swords and clubs to apprehend Me. I sat daily with you teaching in the temple, and you laid not hands on Me. Now all this was done, that the Scriptures of the prophets might be fulfilled.

Then the disciples all leaving Him, fled away.

But they, holding Jesus, led Him to Caiaphas the High Priest, where the scribes and the ancients were assembled. But Peter followed Him afar off, to the High Priest's palace. And going in, he sat with the servants, to see the end.

And Jesus' answering, said to them, Are you come out as against a robber, with swords and staves, to apprehend Me? I was daily with you in the temple teaching, and you did not lay hands on Me. But that the Scriptures may be fulfilled.

Then His disciples, leaving Him, all fled away. And a certain young man followed Him, having a linen cloth cast about his naked body, and they laid hold on him. But he, casting off the linen cloth, fled from them naked.

And they brought Jesus to the High Priest, and all the priests and the scribes and the ancients were assembled together. And Peter followed Him afar off, even into the palace of the High Priest, and he sat with the servants at the fire, and warmed himself.

St. Luke xxii. 51—55.

St. John xviii.

But Jesus, answering, said, Suffer ye thus far. And when He had touched his ear, He healed him.

And Jesus said to the chief priests, and magistrates of the temple, and the ancients that were come to Him, Are you come out, as it were against a thief, with swords and clubs? When I was daily with you in the temple, you did not stretch forth your hands against Me, but this is your hour, and the power of darkness.

Then apprehending Him, they led Him to the High Priest's house, but Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were sitting about it, Peter was in the midst of them.

§ 161.—*Our Lord before
Annas.*

St. John xviii. 12—24.

Then the band, and the tribune, and the servants of the Jews, took Jesus, and bound Him. And they led Him away to Annas first, for he was father-in-law to Caiaphas, who was the High Priest of that year. Now Caiaphas was he who had given the counsel to the Jews, that it was expedient that one man should die for the people.

And Simon Peter followed Jesus, and so did another disciple. And that disciple was known to the High Priest, and went in with Jesus into the court of the High Priest. But Peter stood at the door without. Then the other disciple, who was known to the High Priest, went out, and spoke to the porteress, and brought in Peter. [And the maid that was porteress said to Peter, Art thou not also one of this man's disciples? He saith, I am not. Now the servants

St. John xviii. 18—24.

and officers stood at a fire of coals, because it was cold, and warmed themselves, and with them was Peter also standing, and warming himself.]

The High Priest then asked Jesus of His disciples, and of His doctrine. Jesus answered him, I have spoken openly to the world, I have always taught in the synagogue, and in the temple, whither all the Jews resort, and in private I have spoken nothing. Why askest thou Me? ask them who have heard what I have spoken to them, behold, they know what things I have said.

And when He had said these things, one of the officers standing by gave Jesus a blow, saying, Answerest thou the High Priest so? Jesus answered him, If I have spoken ill, give testimony of the evil, but if well, why strikest thou Me?

And Annas sent Him bound to Caiaphas, the High Priest.

§ 162.—*The first condemnation of our Lord.*

St. Matt. xxvi. 59—66.

Now the chief priests and the whole council sought false witness against Jesus, that that they might put Him to death. And they found not, though many false witnesses had come in. And last of all there came in two false witnesses. And they said, This man said, I am able to destroy the temple of God, and in three days to rebuild it.

And the High Priest, rising up, said to Him, Answerest Thou nothing to the things which these witness against Thee?

But Jesus held His peace.

And the High Priest said to Him, I adjure Thee by the living God, that Thou tell us if Thou be the Christ the Son of God.

Jesus saith to him, Thou hast said it. Nevertheless I say to you, hereafter you shall

St. Mark xiv. 55—64.

And the chief priests and all the council sought for evidence against Jesus, that they might put Him to death, and they found none. For many bore false witness against Him, and their evidence did not agree. And some, rising up, bore false witness against Him, saying, We heard Him say, I will destroy this temple made with hands, and within three days I will build another not made with hands. And their witness did not agree.

And the High Priest, rising up in the midst, asked Jesus, saying, Answerest Thou nothing to the things that are laid to Thy charge by these men?

But He held His peace, and answered nothing.

Again the High Priest asked Him, and said to Him, Art Thou the Christ, the Son of the blessed God?

And Jesus said to Him, I am, and you shall see the Son of Man sitting on the

St. Matt. xxvi. 65, 66.

see the Son of Man sitting on the right hand of the power of God, and coming in the clouds of heaven.

Then the High Priest rent his garments, saying, He hath blasphemed, what further need have we of witnesses? Behold, now you have heard the blasphemy, what think you? But they, answering, said, He is guilty of death.

St. Mark xiv. 63, 64.

right hand of the power of God, and coming with the clouds of heaven.

Then the High Priest, rending his garments, saith, What need we any farther witnesses? You have heard the blasphemy, what think you? And they all condemned Him to be guilty of death.

§ 163.—*What our Lord suffered in the house of Caiaphas.*

St. Matt. xxvi. 69—75, 67, 68 ;
xxvii. 1, 2.

But Peter sat without in the palace, and there came to him a servant-maid, saying, Thou also wast with Jesus the Galilæan. But he denied before them all, saying, I know not what thou sayest.

St. Mark xiv. 66—72, 65 ; xv. 1.

Now when Peter was in the court below, there cometh one of the maid-servants of the High Priest, and when she had seen Peter warming himself, looking on him, she saith, Thou also wast with Jesus of Nazareth. But he denied, saying, I neither know nor understand what thou sayest.

§ 163.—*What our Lord suffered in the house of Caiaphas.*

St. Luke xxii. 55—71; xxiii. 1.

St. John xviii. 17, 18, 25—27.

And when they had kindled a fire in the midst of the hall, and were sitting about it, Peter was in the midst of them, whom, when a certain servant-maid had seen sitting in the light, and had looked, she said, This man was also with Him. But he denied Him, saying, Woman, I know Him not.

And the maid that was portress said to Peter, Art not thou also one of this man's disciples? He saith, I am not. Now the servants and officers stood at the fire of coals, because it was cold, and warmed themselves, and with them was Peter also standing, and warming himself.

And Simon Peter was standing and warming himself. They said, therefore, to him, Art not thou also one

St. Matt. xxvi. 71—75, 67, 68.

St. Mark xiv. 68—72, 65.

And as he went out of the gate, another maid saw him, and she saith to them that were there, This man also was with Jesus of Nazareth. And again he denied with an oath, I do not know the man.

And after a little while they that stood by came, and said to Peter, Surely thou also art one of them, for even thy speech doth discover thee. Then he began to curse and swear that he knew not the man. And immediately the cock crew.

And Peter remembered the word of Jesus which He had said, Before the cock crow thou wilt deny me thrice. And going forth, he wept bitterly.

Then they did spit in His face, and buffeted Him, and others struck His face with the palms of their hands, saying, Prophecy unto us, O Christ, who is he that struck Thee?

And he went forth before the court, and the cock crew.

And again a maid-servant, seeing him, began to say to the standers-by, This is one of them. But he denied again.

And after a while they that stood by said again to Peter, Surely thou art one of them, for thou art also a Galilæan. But he began to curse and to swear, saying, I know not this man of whom you speak. And immediately the cock crew again.

And Peter remembered the word that Jesus had said to him, Before the cock crow twice, thou shalt deny Me thrice. And he began to weep.

And some began to spit on Him, and to cover His face, and to buffet Him, and to say to Him, Prophecy, and the servants struck Him with the palms of their hands.

St. Luke xxii. 58—65.

St. John xiii. 26—27.

of His disciples? He denied it, and said, I am not.

And after a little while, another, seeing him, said, Thou also art one of them. But Peter said, O man, I am not.

And about the space of one hour after, another man affirmed, saying, Surely this man was also with Him, for he is also a Galilæan. And Peter said, Man, I know not what thou sayest. And immediately, while he was yet speaking, the cock crew.

And the Lord, turning, looked on Peter. And Peter remembered the word of the Lord, how He had said, Before the cock crow, thou shalt deny Me thrice. And Peter went out, and wept bitterly.

And the men that held Him mocked Him, and struck Him. And they blindfolded Him, and smote Him on the face. And they asked Him, saying, Prophecy, who is it that struck Thee? And many

One of the servants of the High Priest, a kinsman to him whose ear Peter cut off, saith to him. Did I not see thee in the garden with Him? Then Peter again denied, and immediately the cock crew.

St. Matt. xxvii. 1, 2.

St. Mark xv. 1.

And when morning was
come, all the chief priests
and ancients of the people
held a council against Jesus,
to put Him to death.

And straightway in the
morning the chief priests,
holding a consultation with
the ancients, and the scribes,
and the whole council,

And they brought Him
bound, and delivered Him to
Pontius Pilate the governor.

Bound Jesus, and led Him
away, and delivered Him
Pilate.

St. Luke xxii. 66—71 ; xxiii. 1.

St. John.

other things, blaspheming,
they said against Him.

And as soon as it was day,
the ancients of the people,
and the chief priests and
scribes, came together, and
they brought Him into their
council, saying, If Thou be
the Christ, tell us. And He
said to them, If I shall tell
you, you will not believe Me,
and if I shall also ask you,
you will not answer Me, nor
let Me go. But hereafter the
Son of Man shall be sitting
on the right hand of the
power of God.

Then said they all, Art
Thou then the Son of God?
And He said, You say that I
am. Then they said, What
need we any further testi-
mony? For we ourselves
have heard it from His own
mouth.

And the whole multitude
of them rose up, and led Him
away to Pilate.

§ 164.—*The penitence of
Judas.*

St. Matt. xxvii. 3—10.

Then Judas, who betrayed Him, seeing that He was condemned, repenting himself, brought back the thirty pieces of silver to the chief priests and the ancients, saying, I have sinned in betraying innocent blood. But they said, What is that to us? look thou to it. And casting down the pieces of silver in the temple, he departed and went and hanged himself with a halter.²

But the chief priests, having taken the pieces of silver, said, It is not lawful to put

St. Matt. xxvii. 7—10.

them into the corbona, because it is the price of blood.³

And having consulted together, they bought with them the potter's field, to be a burying-place for strangers. Wherefore that field was called Haceldama, that is, The field of blood, even to this day. Then was fulfilled that which was spoken by Jeremias the prophet, saying, And they took the thirty pieces of silver, the price of Him that was valued, Whom they prized of the children of Israel. And they gave them unto the potter's field, as the Lord appointed to me.⁴

§ 165.—*Jesus before Pilate.*

St. Matt. xxvii. 11—14.

St. Mark xv. 2—5.

² 2 Kings xvii. 23 (Ahitophel). ³ Deut. xxiii. 18.

⁴ Zach. xi. 13; Jerem. xxxii. 9.

§ 165.—*Our Lord before Pilate.*

St. Luke xxii. 2, 3.

St. John xviii. 28—40.

Then they led Jesus from Caiaphas to the governor's hall. And it was morning, and they went not into the hall, that they might not be defiled, but that they might eat the pasch. Pilate therefore went out to them, and said, What accusation bring you against this Man?

St. Matt. xxvii. 11—14.

St. Mark xv. 2—5.

And Jesus stood before the governor. And the governor asked Him, saying, Art Thou the King of the Jews? Jesus saith to him, Thou sayest it.

And when He was accused by the chief priests and ancients, He answered nothing. Then Pilate saith to Him, Dost not Thou hear how great testimonies they allege against Thee? And He answered him not to any word, so that the governor wondered exceedingly.

And Pilate asked Him, Art Thou the King of the Jews? But He, answering, saith to him, Thou sayest it.

And the chief priests accused Him in many things. And Pilate again asked Him, saying, Answerest Thou nothing? Behold, in how many things they accuse Thee. But Jesus still answered nothing, so that Pilate wondered.

St. Luke xxii. 2, 3.

St. John xviii. 30—32.

They answered and said to him, If He were not a malefactor, we would not have delivered Him up to thee. Pilate then said to them, Take Him you, and judge Him according to your law. The Jews therefore said to him, It is not lawful for us to put any one to death, that the word of Jesus might be fulfilled, which He said, signifying what death He should die.

And they began to accuse Him, saying, We have found this Man perverting our nation, and forbidding to give tribute to Cæsar, and saying that He is Christ the King.

And Pilate asked Him, saying, Art Thou the King of the Jews? And He answered and said, Thou sayest it.

St. John xviii. 33—39.

Pilate, therefore, went into the hall again, and called Jesus, and said to Him, Art Thou the King of the Jews?

Jesus answered, Sayest thou this thing of thyself, or have others told it thee of Me?

Pilate answered, Am I a Jew? Thy nation and the chief priests have delivered Thee up to me. What hast Thou done?

Jesus answered, My kingdom is not of this world. If My kingdom were of this world, My servants would certainly strive that I should not be delivered to the Jews, but now My kingdom is not from hence.

Pilate therefore said to Him, Art Thou a king, then?

Jesus answered, Thou sayest that I am a King. For this was I born, and for this came I into the world, that I should give testimony to the truth. Every one that is of the truth heareth My voice.

Pilate saith to Him, What is truth? And when he had said this, he went forth again to the Jews, and saith to them, I find no cause in Him. But you have a cus-

St. John xviii. 40.

tom that I should release one unto you at the pasch, will you, therefore, that I release unto you the King of the Jews? Then they all cried again, saying, Not this Man, but Barabbas. And Barabbas was a robber.

§ 166.—*Our Lord before Herod.*

St. Luke xxiii. 4—17.

Then Pilate said to the chief priests and to the multitude, I find no cause in this Man.

But they were more earnest saying, He stirreth up the people, teaching throughout all Judæa, beginning from Galilee to this place.

And Pilate hearing of Galilee, asked if the Man were a Galilæan? And when he understood that He belonged to Herod's jurisdiction, he sent Him away to Herod, who himself was also at Jerusalem in those days.

And Herod, seeing Jesus, was very glad, for he was desirous of a long time to see Him, because he had heard many things of Him, and he hoped to see some miracle wrought by Him.

St. Luke xxiii. 10—13.

And he questioned Him with many words. But He answered him nothing.

And the chief priests and the scribes stood by, earnestly accusing Him. And Herod with his soldiers despised Him, and mocked Him, putting on Him a white garment, and sent Him back to Pilate.

And Herod and Pilate were made friends together that same day, for before they were enemies one to another.

Then Pilate, calling together the chief priests, and

St. Luke xxiii. 14—17.

the magistrates, and the people, said to them, You have brought this Man to me, as one that perverteth the people, and, behold, I, having examined Him before you, find no cause in this Man touching those things wherein you accuse Him; no, nor yet Herod, for I sent you to him, and, behold, nothing worthy of death is done to Him. I will chastise Him, therefore, and release Him.

Now of necessity he was to release to them one upon the feast-day.

§ 167.—*What our Lord suffered in the Prætorium of Pilate.*

St. Matt. xxvii. 15—30.

Now upon the solemn day the governor was accustomed to release to the people one prisoner, whom they would. And he had then a notorious prisoner, that was called Barabbas. They therefore being gathered together, Pilate said, Whom will you that I release to you, Barabbas, or Jesus Who is called Christ?

St. Mark xv. 6—19.

Now on the festival day he was wont to release unto them one of the prisoners, whomsoever they demanded. And there was one called Barabbas, who was put in prison with seditious men, who in the sedition had committed murder. And when the multitude was come up, they began to desire what he always had done to them. And Pilate answered them, and

St. Matt. xxvii. 18—24.

For he knew that through envy they had delivered Him up.

And as he was sitting on the judgment seat, his wife sent to him, saying, Have thou nothing to do with that just Man. For I have suffered many things this day in a dream on account of Him.

But the chief priests and ancients persuaded the people, that they should ask Barabbas, and make Jesus away. And the governor, answering, said to them, Which will you have of the two to be released unto you? But they said, Barabbas.

Pilate saith to them, What shall I do, then, with Jesus that is called Christ? They all say, Let Him be crucified, The governor said to them, Why, what evil hath He done? But they cried out the more, saying, Let Him be crucified.

And Pilate, seeing that he prevailed nothing, but that rather a tumult was made, having taken water, washed his hands before the people,

St. Mark xv. 10—14.

said, Will you that I release to you the King of the Jews?

For he knew that the chief priests had delivered Him up through envy.

But the chief priests moved the people, that he should rather release Barabbas to them.

And Pilate, again answering, saith to them, What will you then that I do to the King of the Jews? But they again cried out, Crucify Him. And Pilate saith to them, Why, what evil hath He done? But they cried out the more, Crucify Him.

St. Luke xxiii. 18—25.

St. John xix. 1—3.

But the whole multitude cried out at once, saying, Away with this Man ; and release unto us Barabbas ; who, for a certain sedition made in the city, and for murder, was cast into prison.

And Pilate spoke to them again, desiring to release Jesus. But they cried out, saying, Crucify Him, crucify Him. And he said to them the third time, Why, what evil hath this Man done ? I find no cause of death in Him, I will chastise Him, therefore, and let Him go. But they were instant with loud voices, requiring that He might be crucified, and their voices prevailed.

St. Matt. xxvii. 25—29.

saying, I am innocent of the blood of this just Man, look you to it.

And all the people, answering, said, His blood be upon us, and upon our children.

Then he released to them Barabbas ; and having scourged Jesus, delivered Him to them to be crucified.

Then the soldiers of the governor, taking Jesus into hall, gathered together unto Him the whole band, and stripping Him, they put a scarlet cloak about Him. And plating a crown of thorns, they put it upon His head, and a reed in His right hand. And bowing the knee before Him, they mocked Him, saying, Hail, King of the Jews. And spitting upon Him, they took the reed, and struck His head.

St. Mark xv. 15—19.

So Pilate, being willing to satisfy the people, released to them Barabbas ; and delivered up Jesus, when he had scourged Him, to be crucified.

And the soldiers led Him into the court of the palace, and they call together the whole band. And they clothe Him with purple, and plating a crown of thorns, they put it upon Him. And they began to salute Him, Hail, King of the Jews, and they struck His head with a reed, and they did spit on Him, and bowing their knees, they worshipped Him.

St. Luke xxiii. 24, 25.

St. John xix. 1—3.

And Pilate gave sentence that their petition should be granted. And he released unto them him, who for murder and sedition had been cast into prison, whom they had desired, but Jesus he delivered up to their will.

Then, therefore, Pilate took Jesus, and scourged Him.

And the soldiers plating a crown of thorns, put it upon His head, and about Him they put a purple garment. And they came to Him, and said, Hail, King of the Jews! and they gave Him blows.

§ 168.—*Our Lord before the people.*

St. John xix. 4—16.

Pilate, therefore, went forth again, and saith to them, Behold, I bring Him forth to you, that you may know that

St. John xix. 5.

I find no cause in Him. (So Jesus came forth, bearing the crown of thorns, and the purple garment.) And he saith to them, Behold the Man!

When the chief priests,

St. John xix. 6—11.

therefore, and the officers had seen Him, they cried out, saying, Crucify Him, Crucify Him.

Pilate saith to them, Take Him you, and crucify Him, for I find no cause in Him.

The Jews answered him, We have a law, and according to the law He ought to die, because He made Himself the Son of God.

When Pilate, therefore, had heard this saying, he feared the more. And he entered into the hall again, and he said to Jesus, Whence art Thou?

But Jesus gave him no answer.

Pilate, therefore, saith to Him, Speakest Thou not to me? knowest Thou not that I have power to crucify Thee, and I have power to release Thee.

Jesus answered, Thou shouldest not have any power against Me, unless it were given thee from above. There-

St. John xix. 12—16.

fore, he that hath delivered Me to thee hath the greater sin.

And from thenceforth Pilate sought to release Him.

But the Jews cried out, saying, If thou release this man thou art not Cæsar's friend,

for whosoever maketh himself a king speaketh against Cæsar.

Now when Pilate had heard these words, he brought Jesus forth, and sat down in the judgment seat,

in the place that is called Lithostrotos, and in Hebrew,

Gabbatha. And it was the pasceve of the pasch, about the sixth hour, and he saith

to the Jews, behold your King! But they cried out, Away with Him, away with Him, crucify Him.

Pilate saith to them, Shall I crucify your King? The chief priests answered,

We have no king but Cæsar.

Then, therefore, he delivered Him to them to be crucified.

Then, therefore, he delivered Him to them to be crucified.

§ 169.—*The way to Calvary.*

St. Matt. xxvii. 31—34.

And after they had mocked Him, they took off the cloak

St. Mark xv. 20—23.

And after they had mocked Him, they took off the purple

§ 169.—*The way to Calvary.*

St. Luke xxiii. 26—33.

St. John xix. 16—22.

And as they led Him away, And they took Jesus, and
led Him forth.

St. Matt. xxvii. 32, 33.

from Him, and put on Him His own garments, and led Him away to crucify Him.

And going out, they found a man of Cyrene, named Simon, him they forced to take up His cross.

St. Mark xv. 21, 22.

from Him, and put His own garments on Him, and they led Him out to crucify Him.

And they forced one Simon of Cyrene who passed by, coming out of the country, the father of Alexander and of Rufus, to take up His cross.

And they came to the place that is called Golgotha, which is, the place of Calvary. And

And they bring Him into a place called Golgotha, which being interpreted is, the place

St. Luke xxiii. 26—31.

St. John xix. 17.

They laid hold on one Simon of Cyrene, that was coming out of the country, and they laid the cross on him, to carry after Jesus.

And there followed Him a great multitude of people and of women, who bewailed and lamented Him. But Jesus, turning to them, said, Daughters of Jerusalem, weep not over Me, but weep for yourselves and for your children. For, behold, the days shall come wherein they will say, Blessed are the barren and the wombs that have not borne, and the paps that have not given suck. Then shall they begin to say to the mountains, Fall upon us, and to the hills, Cover us.⁵ For if in the green wood they do these things, what shall be done in the dry?

And bearing His own cross
He went forth to that place
which is called Calvary, but

⁵ Osee x. 8.

St. Matt. xxvii. 34.

they gave Him wine to drink mingled with gall. And when He had tasted, He would not drink.

St. Mark xv. 23.

of Calvary. And they gave Him to drink wine mingled with myrrh, but He took it not.

St. Luke xxiii. 32, 33.

And there were also two other malefactors led with Him, to be put to death. And when they were come to the place, which is called Calvary, they crucified Him there, and the robbers, one on the right hand, and the other on the left.

St. John xiv. 18—22.

in Hebrew, Golgotha, where they crucified Him.

And with Him two others, one on each side, and Jesus in the midst.

And Pilate wrote a title also, and he put it upon the cross. And the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS. This title, therefore, many of the Jews read, because the place where Jesus was crucified was near to the city, and it was written in Hebrew, in Greek, and in Latin. Then the chief priests of the Jews said to Pilate, Write not, The King of the Jews, but that He said, I am the King of the Jews. Pilate answered, What I have written I have written.

§ 170.—*The Words of our Lord on the Cross.*

St. Matt. xxvii. 35—53.

St. Mark xv. 24—38.

And after they had crucified Him, they divided His garments, casting lots, that the word might be fulfilled, which was spoken by the prophet, saying, They divided My garments among them, and upon My vesture they cast lots.⁶

And crucifying Him, they divided His garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified Him.

And they sat down, and watched Him. And they put over His head His cause written, THIS IS JESUS THE KING OF THE JEWS. Then were crucified with Him two thieves, one on the right hand and the other on the left.

And the inscription of His cause was written over, THE KING OF THE JEWS. And with Him they crucified two thieves, the one on His right hand, and the other on His left. And the Scripture was fulfilled which saith,⁷ And with the wicked He was reputed.

⁶ Psalm xxi. 19.⁷ Isaias liii. 12.

§ 170.—*The Words of our Lord on the Cross.*

St. Luke xxiii. 34—46.

St. John xix. 23—30.

And Jesus said, Father,
forgive them, for they know
not what they do.

But dividing His garments,
they cast lots.

Then the soldiers, when
they had crucified Him, took
His garments, (and they made
four parts, to every soldier a
part,) and also His coat. Now
the coat was without seam,
woven from the top through-
out. They said then one to
another, Let us not cut it,
but let us cast lots for it,
whose it shall be ; that the
Scripture might be fulfilled,
saying, They have parted
my garments among them,
and upon my vesture they
have cast lots. And the
soldiers, indeed, did these
things.

St. Matt. xxvii. 39—44.

And they that passed by blasphemed Him, wagging their heads, and saying, Vah, Thou Who destroyest the temple of God, and in three days buildest it up again, save Thy own self, if Thou be the Son of God, come down from the Cross. In like manner also the chief priests with the scribes and ancients, mocking, said, He saved others, Himself He cannot save. If He be the King of Israel, let Him now come down from the Cross, and we will believe Him. He trusted in God, let Him deliver Him now, if He will have Him, for He said, I am the Son of God.

St. Mark xv. 29—32.

And they that passed by blasphemed Him, wagging their heads, and saying, Vah, Thou that destroyest the temple of God, and in three days buildest it up again, save Thyself, coming down from the Cross. In like manner also the chief priests with the scribes mocking, said one to another, He saved others, Himself He cannot save. Let Christ the King of Israel come down now from the Cross, that we may see and believe.

And the self same thing the thieves also, that were crucified with Him, reproached Him with.

And they that were crucified with Him reviled Him.

St. Luke xxiii. 35—38.

And the people stood, beholding ; and the rulers with them derided Him, saying, He saved others, let Him save Himself, if He be Christ, the chosen of God.

St. John. xix.

And the soldiers also mocked Him, coming to Him and offering Him vinegar, and saying, If Thou be the King of the Jews, save Thyself. And there was also a superscription written over Him in Greek, and Latin, and Hebrew letters, THIS IS THE KING OF THE JEWS.

St. Matt. xxvii. 45.

St. Mark xv. 33.

Now from the sixth hour And when the sixth hour
there was darkness over all was come, there was dark-

St. Luke xxiii. 39—44.

And one of these robbers who were hanging, blasphemed Him, saying, If Thou be Christ, save Thyself and us. But the other, answering, rebuked him, saying, Neither dost thou fear God, seeing thou art under the same condemnation? And we indeed justly, for we receive the due reward of our deeds, but this Man hath done no evil.

And he said to Jesus, Lord, remember me when Thou shalt come into Thy kingdom. And Jesus said to him, Amen I say to thee, this day thou shalt be with Me in paradise.

St. John xix. 25—27.

Now there stood by the Cross of Jesus His mother, and His mother's sister, Mary of Cleophas, and Mary Magdalene. When Jesus therefore, saw His mother, and the disciple standing whom He loved, He saith to His mother, Woman, behold thy son. After that He saith to the disciple, Behold thy mother. And from that hour the disciple took her to his own.

And it was almost the sixth hour, and there was dark-

St. Matt. xxvii. 45—49.

the earth, until the ninth hour.

And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lamma sabacthani?⁸ that is, My God, My God, why hast Thou forsaken Me?

And some of them that stood there, and heard, said, This Man calleth for Elias.

St. Mark xv. 33—36.

ness over the whole earth until the ninth hour.

And at the ninth hour Jesus cried out with a loud voice, saying, Eloi, Eloi, lamma sabacthani? Which is, being interpreted, My God, My God, why hast Thou forsaken Me?

And some of the standers-by, hearing, said, Behold, He calleth Elias.

And immediately one of them, running, took a sponge, and filled it with vinegar, and put it on a reed, and gave Him to drink. And the others said, Stay, let us see whether Elias will come to deliver Him.

And one running and filling a sponge with vinegar, and putting it upon a reed, gave Him to drink, saying, Stay, let us see if Elias will come to take Him down.

⁸ Psalm xxi. 2.

St. Luke xxiii. 44—46.

St. John xix. 28—30.

ness over all the earth until
the ninth hour.

Afterwards Jesus, knowing
that all things were now
accomplished, that the Scrip-
ture might be fulfilled, said,⁹
I thirst.

Now there was a vessel
set there, full of vinegar. And
they, putting a sponge full of
vinegar about hyssop, offered
it to His mouth.

When Jesus, therefore, had
taken the vinegar, He said,
It is consummated.

And the sun was darkened,
and the veil of the Temple
was rent in the midst.

And Jesus, crying with a
loud voice, said, Father, into
Thy hands I commend My

⁹ Psalm lxviii. 22.

St. Matt. xxvii. 50—53.

St. Mark xv. 37, 38.

And Jesus again crying with a loud voice, yielded up the ghost.

And, behold, the veil of the Temple was rent in two from the top even to the bottom, and the earth quaked, and the rocks were rent. And the graves were opened, and many bodies of the saints that had slept, arose, and coming out of the tombs after His resurrection, came into the holy city, and appeared to many.

And Jesus having cried out with a loud voice, gave up the ghost.

And the veil of the Temple was rent in two, from the top to the bottom.

§ 171.—*The burying of our Lord.*

St. Matt. xxvii. 54—61.

St. Mark xv. 39—47.

Now the centurion and they that were with him watching Jesus, having seen the earthquake and the things that were done, were greatly afraid, saying, Indeed this was the Son of God.

And there were there many women afar off, who had followed Jesus from Galilee, ministering unto Him, among whom was Mary Magdalene,

And the centurion who stood over against Him, seeing that crying out in this manner He had given up the ghost, said, Indeed this Man was the Son of God.

And there were also women looking on afar off, among whom was Mary Magdalene, and Mary the mother of James the less, and of Joseph,

St. Luke xxiii. 46.

spirit.¹⁰ And saying this, He gave up the ghost.

St. John xix. 30.

And bowing His head, He gave up the ghost.

§ 171.—*The burying of our Lord.*

St. Luke xxiii. 47—56.

St. John xix. 31—42.

Now the centurion, seeing what was done, glorified God, saying, Indeed this was a just Man.

And all the multitude of them that were come together to that sight, and saw the things that were done, returned striking their breasts.

¹⁰ Psalm xxx. 6.

St. Matt. xxvii. 56.

St. Mark xv. 41.

and Mary the mother of James and Joseph, and the mother of the sons of Zebedee. and Salome, who also, when He was in Galilee, followed Him, and ministered to Him, and many other women that came up with Him to Jerusalem.

St. Luke xxiii. 49.

And all His acquaintance,
and the women that had followed Him from Galilee,
stood afar off beholding these things.

St. John xix. 31—37.

Then the Jews (because it was the Parasceve), that the bodies might not remain upon the cross on the Sabbath day (for that was a great Sabbath day), besought Pilate that their legs might be broken, and that they might be taken away. The soldiers therefore came, and they broke the legs of the first, and of the other that was crucified with Him. But when they came to Jesus, and saw that He was already dead, they did not break His legs, but one of the soldiers opened His side with a spear, and immediately there came out blood and water. And he that saw it gave testimony, and his testimony is true. And he knoweth that he saith true, that you also may believe. For these things were done that the Scripture might be fulfilled, You shall not break a bone of Him.¹¹ And

¹¹ Exod. xii. 46.

St. Matt. xxvii. 57—61.

St. Mark xv. 42—46.

And when it was evening, there came a certain rich man of Arimathæa, named Joseph, who also himself was a disciple of Jesus. He went to Pilate and begged the body of Jesus. Then Pilate commanded that the body should be delivered.

And when evening was now come (because it was the Parasceve, that is, the day before the Sabbath), Joseph of Arimathæa, a noble councillor, who was also himself looking for the kingdom of God, came, and went in boldly to Pilate, and begged the body of Jesus. But Pilate wondered that he should be already dead. And sending for the centurion, he asked him if He were already dead. And when he had understood it by the centurion, he gave the body to Joseph.

And Joseph taking the body, wrapped it up in a clean linen cloth, and laid it in his own new monument, which he had hewed out in a rock. And he rolled a great stone to the door of the monument, and went his way.

And Joseph, buying fine linen, and taking Him down, wrapped Him up in the fine linen, and laid Him in a sepulchre which was hewed out of a rock, and he rolled a stone to the door of the sepulchre.

St. Luke xxiii. 50—55.

St. John xix. 38—41.

again another Scripture saith,
They shall look on Him
Whom they pierced.¹²

And, behold, a man by name Joseph, who was a senator, a good and just man, this man had not consented to their counsel and doings; he was of Arimathæa, a city of Judæa, who also himself waited for the kingdom of God. This man went to Pilate, and begged the body of Jesus.

And after these things Joseph of Arimathæa (because He was a disciple of Jesus, but in private, for fear of the Jews), besought that he might take away the body of Jesus. And Pilate permitted him. He came, therefore, and took away the body of Jesus.

And Nicodemus also came, he who at first came to Jesus by night, bringing a mixture of myrrh and aloes, about a hundred pound.

And taking Him down, he wrapped Him in fine linen, and laid Him in a sepulchre that was hewed in stone, wherein never yet any man had been laid.

They took, therefore, the body of Jesus, and bound it in linen cloths with the spices, as it is the custom with the Jews to bury. And there was in the place where He was crucified a garden, and in the garden a new sepulchre,

¹² Zach. xii. 10.

St. Matt. xxvii. 61.

St. Mark xv. 47.

And there was Mary Mag- And Mary Magdalene and
dalene, and the other Mary, Mary the mother of Joseph
sitting over against the beheld where He was laid.
sepulchre.

St. Luke xxiii. 56.

St. John xix. 42.

wherein no man had yet been laid. There, therefore, by reason of the Parasceve of the Jews, they laid Jesus, because the sepulchre was nigh at hand.

And it was the day of the Parasceve, and the Sabbath drew near. And the women that were come with Him from Galilee, following after, saw the sepulchre, and how His body was laid. And, returning, they prepared spices and ointments, and on the Sabbath day they rested, according to the commandment.

§ 172.—*The Sepulchre guarded.*

St. Matt. xxvii. 62—66; xxviii. 1.

And the next day, which followed the day of the preparation, the chief priests and the Pharisees came together to Pilate, saying, Sir, we have remembered that that seducer said, while He was yet alive, After three days I will rise again. Command, therefore, the sepulchre to be guarded until the third day, lest His disciples come, and steal Him away, and say to the people, He is risen from the dead, so the last error shall be worse than the first.

Pilate said to them, You

St. Matt. xxvii. 66; xxviii. 1.

have a guard, go, guard it as you know. And they, departing, made the sepulchre sure, with guards, sealing the stone.

And in the end of the Sabbath, when it began to draw on towards the first day of the week, came Mary Magdalene, and the other Mary, to see the sepulchre.

—
St. Mark xvi. 1.

And when the Sabbath was past, Mary Magdalene and Mary the mother of James and Salome bought sweet spices, that coming they might anoint Jesus.

NOTE III.

Harmonistic Questions as to the Passion.

THE limits of this work would hardly allow us to enter at large upon all the questions which might be raised as to the History of the Passion. This is, however, the less necessary, as many of them are, more or less, solved in the two chapters which precede the Harmony, by the simple application of the general principles on which it is arranged. It will be enough to speak in this note of four questions (1) the examination of our Lord in the house of Annas (§ 161. St. John xviii. 12—24), (2), the rejection of our Lord in favour of Barabbas (§§ 165—167. St. Matt. xxvii. 15—26; St. Mark xv. 6—15; St. Luke xxiii. 18—25; St. John xviii. 38—40), (3) the title of the Cross (§§ 169, 170. St. Matt. xxvii. 37; St. Mark xv. 26; St. Luke xxiii. 38; St. John xix. 19), and (4) the visit of the holy women to the Sepulchre (§ 172. St. Matt. xxviii. 1).

1. *Our Lord before Annas* (§ 161. St. John xviii. 12—24).

There is some difficulty on the face of the account of the examination of our Lord which St. John tells us took place after He was led to Annas. This examination is mixed up with the account given by the Evangelist of the entrance of St. Peter into the High Priest's palace, and there is thus a difficulty as to the place. If the words of St. John are not well understood he may seem to speak of the house of Annas as the place in which the fire was lighted round which the servants sat, which was the place at which St. Peter made his denial. There is also some doubt as to the High Priest who examined our Lord on this occasion, inasmuch as St. John does not in this passage couple that title with the name of Annas, and the High Priest whom he names as such in the passage is Caiaphas. It seems doubtful also whether he would even use the simple form, the High Priest, without any name attached, of any one but Caiaphas.

The difficulty about the place has been solved in many different ways, one of the most plausible of which is that which is mentioned in the text, which supposes that the houses of Annas and Caiaphas were in reality but different parts of the same large range of buildings, so that the entrance to the one would also be the entrance to the other. There can hardly be a doubt that the court in which St. Peter's denials were made was the court of the palace of Caiaphas, and that it must have been into that court that the disciples gained admittance, the one, who seems to have been St. John, on account of his acquaintance with the High Priest, and St. Peter by means of his friend's intercession with the doorkeeper. There would be little difficulty in this supposition, if St. John had not added (*v.* 24), after speaking of the examination which our Lord underwent, and the blow which He received, that Annas sent Him in bonds to Caiaphas the High Priest. This seems to imply, not only that Annas was the judge before whom our Lord was now interrogated, but also that there was some distance of place between the two palaces. This last difficulty, however, is of no very certain force, because it may very well be supposed, indeed it is the most natural explanation of the scene to suppose, that Annas had some jurisdiction as the Vicar of Caiaphas, or as the head of the Sanhedrin, or in some other capacity, by virtue of which he sent our Lord to trial before Caiaphas, much in the same way as a magistrate with ourselves might send a person brought before him to a judge to be tried. This may perhaps explain why St. John mentions our Lord's being 'in bonds,' that is, He had been bound for the sake of precaution by those who arrested Him in the garden, and now His condition as a criminal may have become more formal and regular by what we should call His committal by Annas.

In this case the difficulty as to St. Peter would still remain unsolved. The truth seems to be that the difficulty is mainly caused by the method of St. John, and may be best solved by remembering what has already been said as to that method, and by supplying just those few particles

of connection and reference to the statements of previous Evangelists which it would have been out of character for St. John to supply, but which no modern writer would omit. The whole passage in St. John is supplementary, like all the rest of his account of what took place in the Passion of our Lord. He wishes to supply two new pieces of information at the same time. One of these pieces relates to our Lord, and the other to St. Peter. St. John joins them together because he is here supplementing the other Evangelists, who have joined the two together—that is, the taking of our Lord to Caiaphas and the entrance of St. Peter into the court. All through his account of the Passion, as for instance when he speaks of the coming of Judas, or of St. Peter's attack on Malchus, or of the leading of our Lord to the Governor, or of His scourging, he begins by taking, as it were, a text from the former Evangelists, to which he then adds information of his own. Here he has to tell us of our Lord's first examination, and of the blow on the cheek which He received, and he has also to tell us how it was that St. Peter gained admission to the court of the High Priest's palace, and so indirectly to explain how it was that he came to be attacked by the servant-girl as he sat by the fire. The story might thus be told by a modern writer.

‘It has been stated already, as the reader knows, that our Lord was taken by His captors to the palace of Caiaphas the High Priest, and that St. Peter followed Him, and gained admission to the court, where he was challenged by the servant-girl and denied his Master. There are two things to be added to this account. In the first place our Lord was taken to Annas, the father-in-law of Caiaphas, who was the High Priest of that year, and had given the advice to the Jews that it was well that one man should die for the nation. In the second place, there was another disciple as well as St. Peter who gained admission into the palace of the High Priest. This one was well known to the High Priest, and so was admitted at once, and when he saw St. Peter outside, trying to get in, he went and spoke to the maid at the door, and thus it was that St. Peter obtained

admission. This was the maid who charged St. Peter with being, like the other, one of the disciples of our Lord—for St. Peter not only went in, but stood by the fire warming himself with the servants and officers. Now, as to the first point, which relates to our Lord Himself. The High Priest began to question Him as to His disciples and His doctrine, and when our Lord answered that He had always taught openly, and that anything He had said might be made matter of evidence against Him by those who had heard Him, but it was not well to ask Him to accuse Himself, He received a rude, savage blow on the cheek from one of the servants for answering the High Priest in such a manner. Our Lord calmly expostulated with the striker of the blow, who might have borne witness against Him if He had said anything amiss, but who did wrong to strike Him. This is what passed at that first examination. Now as to the second point. Annas sent our Lord as a prisoner to Caiaphas, and as was said just now, Peter, having obtained admission in the way mentioned already into the court of the High Priest's house, was standing and warming himself. It has also been mentioned that his mode of entrance had excited the suspicion of the servant-girl who kept the door, and that thus it was that the first charge against him was made by her. Then they charged him again, and he denied again, and the third time he denied in the same way, having been accused of being in the garden by a servant who was a near kinsman of Malchus, whose ear he had there cut off.'

This is perhaps the way in which the story would have been told by a writer of our time. But it would not differ in anything from the account of St. John, except in the addition of a few connecting and explanatory particles. In this way we understand that the entrance of St. Peter and of the other disciple into the hall or court of Caiaphas is not stated by St. John to have been exactly at the same time with our Lord's entrance into the palace of Annas, which is introduced as an addition and a supplement to the accounts already current. We also understand why the manner in which St. Peter gained admission is thought worth recording,

and how it fills up a gap in the story, explaining as it does how he came to be challenged by the maid, and how her charge gained easy credence with the by-standers. We seem also to see another and a beautiful incident in the Passion, hidden from our eyes before. St. John himself may have been present unconcealed and so unchallenged, not tempted to deny because he had gone where he was well known, and where no denial would have been accepted.

If it be asked how it is that St. John has, as it were, gone out of his way to create a considerable difficulty by mixing up the two subjects to which, as has been said, this supplementary note of his refers—the taking of our Lord to Caiaphas, and the admission of St. Peter to the court or hall of the High Priest—the answer is given above, and confirms the view which we have taken of the relation of his narrative to the narratives of the other Evangelists. He unites these two subjects together, because, as a moment's glance at the Harmony will convince any reader, these two subjects were blended together in the statements made by his predecessors, on whose words he is, in fact, commenting.

2. *The rejection of our Lord in favour of Barabbas* (§§ 165—167. St. Matt. xxvii. 15—26 ; St. Mark xv. 6—15 ; St. Luke xxiii. 18—25 ; St. John xviii. 38—40.

According to the arrangement which has been followed in the Harmony, it appears that there were two several occasions on which Pilate proposed our Lord to the Jews as the prisoner who might be released by the privilege of the feast, although no single Evangelist mentions more than one such occasion. But we must again keep in mind the supplementary character of the narrative of St. John. The occasion which he mentions is quite different in its circumstances from the other, and we gain great light as to the persistent malice of our Lord's enemies, as well as the determination of the people, from what he has here related. The first dialogue between our Lord and Pilate which St. John gives us is evidently an incident belonging to the earliest stage of the trial, so to call it, before the Roman Governor. This is shown by the fact that Pilate asks our Lord the question

about His being the King of the Jews. He used the words up to the last in a kind of derision, when speaking in a taunting way to the people and the priests, but he would never have asked our Lord such a question after He had been brought back to him from Herod. St. John expressly tells us that the idea about the release of our Lord on occasion of the feast was Pilate's own. It is very likely that he had heard of the intention of the people to ask for Barabbas, a dangerous person to set at large. It was as yet too early for the people to have come in a large mass to make the formal demand, and he may have thought that it was a clever contrivance to have satisfied the custom, before the demand was made, by the release of our Lord. So he hastens out, after asking our Lord 'What is truth?' and proposes his idea to the priests, who, as has been suggested in the text, must by this time have been surrounded by a considerable crowd. To them and to the crowd the suggestion is made, and it is rejected. The occasion mentioned by St. Matthew and St. Mark is evidently later. The crowd has been collected, the time has come, they begin to clamour for their privilege. Pilate makes no mention of the custom, but proposes the two prisoners for their choice. This is a perfectly new circumstance in the story. That he mentions Barabbas along with our Lord, as St. Matthew tells us, can only be explained by the fact that, as St. John mentions, Barabbas had been already called for by the priests and crowd, when Pilate had for the first time spoken of the custom. Thus St. John's addition is valuable, not only in itself, but as throwing light on what has been said by the other Evangelists.

3. *The title of the Cross* (§§ 169, 170. St. Matt. xxvii. 37 ; St. Mark xv. 26 ; St. Luke xxiii. 38 ; St. John xix. 19).

It seems hardly necessary to notice the differences in the several accounts of the title of the Cross by the Evangelists, which are only such as might be given by any four reporters in a similar case. But this particular instance is sometimes alleged as an argument against that perfect accuracy which Catholics believe to be assured to them in the words of the

Evangelists. There are different accounts of the title, and yet it is certain that it was only written once, at least in Greek. Two Evangelists, St. Matthew and St. Luke, agree—saying that it was written up, ‘This is the King of the Jews.’ St. Matthew and St. Mark call it the title of His cause, meaning that the words expressed the charge on which He was condemned by Pilate, as if in the case of the thieves there had been titles saying that they were thieves. St. Mark gives the title simply as the King of the Jews. St. John gives it in what is usually accepted as the full form—‘Jesus of Nazareth, King of the Jews,’ and tells us that the priests objected to the title, on the ground of the absolute statement, wishing to have it altered so as to imply that our Lord had claimed the kingdom, and was punished for the claim. Pilate’s answer, ‘What I have written, I have written’—the only absolute refusal to comply with their demands that is recorded of him—may fairly be considered as overruled by Providence: making the title a sort of prophecy, like that of Caiaphas.

It is clear that the two last words of the title had thus an importance in the eyes of the Evangelists which did not belong to the others. What they desired to record was that, after all, whatever the priests might say, our Lord was crucified for being the Messiah—the King of the Jews. They had themselves condemned Him for claiming to be the Son of God, the Christ, that is, in other words, the King of the Jews. St. Mark’s account is, as usual, the most elementary. The title bore the words, the King of the Jews, as the cause of His death. The words ‘This is,’ in St. Matthew and St. Luke, are the Evangelists’, not Pilate’s—they merely mean to say that the title asserted that He was King. Finally, St. John, as usual, fills up the complete statement by telling us that our Lord’s own name, Jesus of Nazareth, preceded the cause of His condemnation. There is nothing to contradict this in the statements of the others, and their perfect accuracy in this, as in all other cases, consists in the perfect truth of their statements, understood as they meant them to be understood.

4. *The visit of the Holy Women to the Sepulchre*
(§ 172. St. Matt. xxviii. 1).

Some difference will be found among Harmonists as to the time of the visit paid by the Holy Women to the Sepulchre of our Lord, which is mentioned by St. Matthew immediately before his account of the earthquake which preceded our Lord's Resurrection. In our division of chapters, which is so often faulty as to minute points of connection, the verse in which this visit is related is placed at the beginning of the last chapter of his Gospel, and so is connected with the Resurrection and separated from the entombment of our Lord. This separation seems also to be justified by the language of St. Matthew, who says that this visit was paid on the evening or late ὁψέ of the Sabbath—τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων—which the Vulgate translates *quæ lucescit in primam Sabbati*. The substantive to be supplied is supposed by most writers to be ἡμέρα, by others ὥρα. The meaning, therefore, would literally be, late or on the evening of the Sabbath, on the day or at the hour which dawns into the first day of the week. There is some difficulty here about the word ὁψέ, but the whole sentence is understood to belong to the history of the Resurrection, and to refer to a visit to the sepulchre on Sunday morning.

This, however, seems to be founded on a very natural mistake as to the meaning of the verb ἐπιφώσκειν. It means literally 'to dawn,' but it is used metaphorically to signify to draw on, to approach, and the like. Thus St. Luke uses it in this same history of the burial of our Lord (xxiii. 54), where the Vulgate has, *Dies erat parasceves et sabbatum illucescebat*—'It was the evening of Friday, and the Sabbath approached or drew on.' There is abundant proof of this meaning of the Greek verb. St. Matthew therefore means here that late on the Saturday night, when the first day of the week was about to begin, as it did begin at sunset, not at midnight—the two holy women whom he mentions visited the sepulchre. The fact is important both as showing their devotion to our Lord's tomb, and also because it shows us that it does not follow that these two holy women were either together or present at the time of the earthquake, or the incidents which follow in St. Matthew.

CHAPTER X.

The Resurrection and Ascension of our Lord.

IN no part of the Gospel history is it more essential to keep in view the character of the records before us than in that which relates to the Resurrection of our Lord, and the forty days during which He remained upon earth before His Ascension. Unless we understand the limits of the undertaking, so to speak, of the Evangelists, the ends which they had before them and the relation in which they place themselves to the great truths with which this part of the history is concerned, we shall certainly be disappointed in what they have done for us. They will seem to have left us scanty and disconnected notices, relating rather to what is accidental and secondary than to central truths and matters of primary interest, and we shall be inclined to wonder, as many who consider the faith of Christians to rest upon literary and documentary evidence alone have wondered, how it is that so little of formal and demonstrative argument is furnished us for the greatest and most vital of all those acts of our Lord which are proposed to us as the foundations of our faith. For this pre-eminence can hardly be denied to the great truth of the Resurrection.

We are not only in danger of finding undue fault with the Evangelical records considered as historical evidences. The devout contemplative soul may also complain that, whereas in the other portions of their

narratives the Evangelists keep our Lord ever before us as the central figure in the picture—so central and prominent that all others are not merely subordinate to Him, but are actually, so to say, dwarfed by the extent to which He fills the eye—now, that we come to the moment of His triumph, to the gathering in, as it were, of the harvest for which His life and sufferings were the seed-time, He is almost withdrawn from our sight save for occasional visits and manifestations, which do not fill up a tithe even of the short space of time during which we know that He was on earth after He had risen from the dead. Souls such as those of which we speak delight to accompany our Lord in thought from the moment at which His Blessed Soul was breathed out into the hands of His Father. They love to trace, as far may be, His steps as He went down—without His Sacred Body, which lay in the sepulchre for the appointed time—to the myriads of spirits who had passed out of this life in grace and faith, the patriarchs and prophets and saints of all ages, who, under whatever dispensation and law, had been redeemed by virtue of the Precious Blood which He had now shed upon the Cross. They love to contemplate the welcome and joy in Limbus, the deliverance which His approach wrought in Purgatory, the acknowledgment of His Empire even in the utterly miserable regions of Hell. Again, they would like to have been told by the Evangelists how the Sacred Body, which had remained in the grave united to the Divinity, was reanimated on Easter morning by His ineffably glorious Soul, and how it issued through the stone which had been rolled to the door of the sepulchre, as it had before left the womb of Mary. It would have delighted them if St. Luke, who has told us so much of the first months and years of our Lord's existence, in the womb and

in the arms of our Blessed Lady, had been commissioned to speak of the first interview between our Lord and His Mother a few moments after His Resurrection, or if St. John, who was now charged with a filial attendance upon her, had been allowed to speak of that communing between Him and her which Christian instincts naturally lead us to consider as the greatest occupation of our Lord during the forty days, when He was also engaged in comforting His friends or in instructing and confirming His Apostles for the great work which was now placed in their hands.

But all such desires must as yet be unsatisfied. Instead of juridical and historical demonstrations, instead of theological statements as to the constitution and work of the Church, instead of a revelation of that most intimate intercourse of our Lord's Heart with the heart that was nearest to His own, and of the sweets of Divine wisdom which were poured out with so much lavishness during the forty days, the earlier Evangelists take the fact of our Lord's Resurrection for granted, and tell us of transient and vision-like visits of our Lord to the devout women or to the Apostles. After recording so carefully the incidents of the Passion and Death of our Lord, they seem to leave almost untold the truths about His Resurrection, His Ascension into heaven, and the mission of the Holy Ghost. And at the same time they imply and hint at what they do not relate—our Lord's intercourse with the Apostles, and His instructions to them concerning the Church.

The place for speaking at length on this great subject is not here, but we may note a few of the main truths which are included in the answer to the difficulty before us. In the first place, the Public Life and Mission of our Lord ended with His Death. When He rose from the dead, it was not to teach or work

miracles, or gather together disciples as before. It would have been as easy for Him to go up again into the Temple to teach, or to stand in the midst of the assembled Sanhedrin, as it was to walk with the travellers to Emmaus, or appear to His Apostles in the Cenacle. If He had chosen, His Resurrection might have been as public as His Crucifixion. But the order of Divine Providence was not arranged in this way. His Resurrection was indeed to be the foundation of the Christian faith, but it was to be so as in a truth addressed to and apprehended by faith. It was to be preached by certain official and chosen witnesses, whose word was to be guaranteed by Divine proofs, as the mission of our Lord Himself had been guaranteed. It was to be received on the authority of God, speaking by His accredited messengers—not on the evidence which would be enough to attest an ordinary historical fact or to carry conviction in courts of justice, the evidence of women or soldiers or this or that devout and mourning friend of our Lord whom He might have consoled by His visible presence. Even the most authoritative of all evidences was not produced. The best evidence, in an ordinary sense, for the death and resurrection of Lazarus would have been that of Mary and Martha. The best witnesses as to the restoration of life to the young man at Naim or the daughter of Jairus would have been their parents. No one's word could have weighed half so much as to the certainty of our Lord's new life as that of His Mother who had seen Him die. But Mary was not one of the appointed witnesses to the doctrinal fact of His Resurrection. The faith of the world was to rest upon the witness of the Apostles.

This witness, again, was not to be rendered in writing. Faith comes by hearing, and hearing by the word of God. When a new Apostle had to be elected in the

place of Judas, St. Peter describes his office as that of 'a witness of our Lord's Resurrection.'¹ When St. Peter addressed the multitudes on the day of Pentecost, the doctrine which he proposed to them was, 'This Jesus hath God raised again, whereof we are witnesses.'² To the people in the Temple he said, 'The author of life you killed, whom God hath raised from the dead, whereof we are witnesses.'³ 'With great power,' says St. Luke, 'did the Apostles give testimony of the Resurrection of Jesus Christ our Lord.'⁴ When St. Peter opened the doors of the Church to the Gentiles in the person of Cornelius and his friends, he spoke of our Lord 'Whom God raised up the third day, and gave Him to be made manifest, not to all the people, but to witnesses pre-ordained by God, even to us, who did eat and drink with Him after He arose again from the dead.'⁵ The language of St. Paul is the same, whether to Jews and proselytes, as at Antioch in Pisidia, or to heathen philosophers, as at the Areopagus in Athens. 'God raised Him up from the dead the third day, Who was seen for many days by them who came up with Him from Galilee to Jerusalem, who to this present are His witnesses to the people.'⁶ And again, 'God hath appointed a day wherein He will judge the world in equity by the Man Whom He hath appointed, giving faith to all, by raising Him from the dead.' In the trial before the High Priests he cried out, 'Concerning the hope and resurrection of the dead I am called in question.' To Agrippa he said, 'Why should it be thought a thing incredible that God should raise the dead?'⁷ And when in his Epistle to the Corinthians, St. Paul has to speak of the Christian doctrine of the Resurrection as based upon

¹ Acts i. 22. ² Acts ii. 32. ³ Acts iii. 15.

⁴ Acts iv. 33. ⁵ Acts x. 40, 41. ⁶ Acts xiii. 30, 31.

⁷ Acts xvii. 31; xxiii. 6; xxvi. 8.

the actual Resurrection of our Lord, he enumerates, as it were, the official witnesses to the latter, St. Peter, the eleven, the five hundred brethren at once, St. James, all the Apostles, and last of all himself. Yet at the time when St. Paul wrote, he had had St. Luke with him for many months, and he seems almost to quote his Gospel a few chapters before in this same Epistle to the Corinthian Christians, where he speaks of the institution of the Blessed Eucharist. St. Matthew's Gospel, as well as St. Mark's, had been written before this. But he does not refer to books or documents. He rests the faith of the Resurrection on the living witness of the Apostles and the Church.

This is enough to show, at least, what the Gospel narratives as to the Resurrection of our Lord were not meant to be, as also the further truth that the divinely appointed evidence as to the Resurrection on which that faith is built which is the condition of salvation,⁸ is altogether independent of them. It is true that the Gospels record more than one of the occasions on which our Lord manifested Himself to His Apostles. But their witness was made to all the world long before the Gospels were written. As the Scriptures are the history of Revelation, rather than Revelation itself, as the Gospels are the records of our Lord's teaching and legislation, rather than that teaching and that legislation themselves, so in this particular part of their works the Evangelists are the historians of the divinely appointed testimony to the Resurrection of our Lord—they do not themselves furnish that testimony.

This may help to explain some, at least, of the difficulties of which we are now speaking. It explains

⁸ 'If thou shalt confess with thy mouth the Lord Jesus, and believe in thy heart that God hath raised Him up from the dead, thou shalt be saved' (Rom. x. 9).

why our Lord's footsteps are not traced day by day, His actions noted, His words recorded. It explains why the Apostles are, if we may so speak, the prominent or at least the central figures in the whole account. To them the women are sent, of them the angels speak, and our Lord Himself. The exquisite considerateness of manner in which the truth is brought home to them, the care which our Lord took to break it gradually, the beautiful condescension and grateful remembrance of intended services which characterize His dealings with the holy women, His compassionate care for such doubters as the two whom He accompanied to Emmaus, are all features in the picture which are subordinate to the great truths of their witness, the powers given to them to confirm it, the graces and the commission with which it was accompanied. Even such scenes as that of the hesitation of St. Thomas and the upbraiding of the Apostles by our Lord for their incredulity have a new value given to them by these considerations. And we understand better why some of the manifestations of our Lord which are mentioned by St. Paul are not related by the Evangelists, such as the special appearances to St. Peter and St. James.

We may now proceed to put in order, as far as is possible, the several accounts which remain to us in the Gospels of the incidents of the great day of the Resurrection. The Resurrection itself was unwitnessed, as far as we know, by mortal eye. When our Lord's Soul once more entered into the Sacred Body which was lying in the sepulchre, it needed no power but its own to pierce the stone and issue forth at will. The Roman guards were the only persons present, and we are nowhere told that their eyes were enlightened so as to discern the heavenly majesty of the Risen Body of our Lord. Early tradition has pointed out the spot on

Calvary, very near indeed to the sepulchre, where our Blessed Lady was when our Lord manifested Himself to her ; and we need not attempt to trace His footsteps any further until He must have left her to console that other Mary, who had stood by her at the foot of the Cross. Soon after His Resurrection, but we are not told at what interval, occurred the first incident of which the Gospels give any account.⁹ ‘Behold, there was a great earthquake ; for an angel of the Lord descended from heaven, and coming, rolled back the stone, and sat upon it. And for fear of him the guards were struck with terror, and became as dead men.’ Thus was the sepulchre opened to the visits of our Lord’s friends, and the soldiers, who might have hindered their free approach, filled with consternation, and even, as it appears, put to flight. It was as yet not dawn, some time before sunrise.

We now return to the holy women from Galilee, whom we have found the Evangelists mentioning in their accounts of the crucifixion and sepulture of our Lord. Three of these are mentioned by name by St. Matthew and St. Mark, Mary Magdalene, Mary the mother of James and Joses, and Salome. The first two of these had watched the burial on Friday evening—sitting over against the sepulchre, and seeing where He was laid. On Saturday the same two came to visit the sepulchre, just as the evening fell. After sunset, they purchased aromatic ointments and spices, in order that as soon as morning dawned they might come and perform for our Lord’s sacred Body the rites which had been omitted on Friday on account of the pressure of time. But our Lord had many such devoted friends at that time in Jerusalem or in its neighbourhood—for some of them may have had to come as far as from Bethany. St. Luke

⁹ § 173. St. Matt. xxviii. 2—4.

mentions another small party of these women, whom he does not name, but who are distinguished from the former by the circumstance which he inserts—as he has inserted so many other apparently slight touches for the purpose of marking a difference—that they went home after the entombment of our Lord and prepared spices and unguents, and then rested on the Sabbath according to the commandment. They are thus distinguished from the others just now mentioned. Among these women was Joanna, wife of Chusa, the steward of Herod, whom St. Luke has mentioned in an earlier part of the history as following our Lord about and ministering to Him, in company with Mary Magdalene, Susanna, and others. There seems to have been no concert between this second party and the party to which Salome belonged—all were eager to honour our Lord, and would be sure to work together in perfect harmony when they met at the sepulchre.

It may be considered as certain, from the incidental statements of the Evangelists, that the Apostles had been more or less collected together during the night of Friday or the day of Saturday, or that at least some of them were with St. Peter and St. John, probably at no great distance from Calvary and the sepulchre. As both these sites were outside the walls—which here made an angle inwards, thus half enclosing the holy places—they might be approached from any of the gates of the city, which were left open at such times, and the parties of women would issue from one gate or from another according to their convenience. This would depend on the part of the city in which they were lodged. It appears from the outline of the walls and the nearness of the holy sepulchre to the city, that it might be approached in three or four different directions at the same time by parties who would not see one another or meet until they were close to the spot. The first party to approach

the sepulchre in the deep twilight was the party mentioned by St. Luke, unless we are to suppose from St. John that Magdalene had already been before them.¹⁰ Or she may have joined them when they were near the spot. She was that loving soul, who was the last to visit the tomb at night and the first to be there in the morning. She was the first to see that the stone was rolled away—indeed, we are not certain that she had not been and gone before the others approached. She darted at once to the house where Peter and John were, her mind full of anxious forebodings. ‘They have taken our Lord from the sepulchre, and we know not where they have laid Him!’ She had seen the guard around the tomb on the night before, and she at once leapt to the conclusion that violence had been offered to the sacred Body. Meanwhile the other women went on, without her, if she had joined their party at all, or they came to the sepulchre soon after she had left it, if they had approached by a different path. They found the stone rolled away, and went in. The Body of our Lord was not there! They were filled with consternation, when two angels in shining robes appeared to them, and as they stood trembling, with their eyes on the ground, gave them the first message concerning the Redeemer. ‘Why seek ye the living among the dead? He is not here, He is risen! Remember how He spoke to you when He was yet in Galilee, saying that the Son of Man must be delivered into the hands of sinners, and crucified, and rise on the third day.’ The women went home, and told what they had seen to the eleven Apostles and the other disciples. As these were not assembled in any one place, it is clear that the news brought by these holy women could have spread only gradually from mouth to mouth.

¹⁰ § 173. St. Luke xxiv. 1—12; St. John xx. 1—10.

Meanwhile, or even before this, Magdalene had told Peter and John that the sepulchre was empty. The two Apostles immediately ran in all haste to the spot. St. John came first, and saw the linen cloths in which our Lord's Body had been wrapped, folded up and laid apart. Peter came up a few moments later, and went in. He observed that the cloths were separated, the handkerchief which had covered our Lord's head being laid apart from the rest. St. John went in after St. Peter. He saw, and believed! The truth flashed to his mind, that his Lord was risen. He speaks as if they ought to have known this from the Scriptures, but they did not yet understand them. Peter went home musing on what he had seen, and St. John with him. But Magdalene knew no home but the sepulchre itself, where she had last seen our Lord.¹¹ She stood outside weeping. In her grief, she went in, and leant over the tomb. The two angels were now there, sitting, one at the head and the other at the feet, where our Lord's Body had been laid. They did not chide her as the other women, or speak of our Lord's Resurrection, for our Lord Himself was to be her Consoler. 'Woman,' they said, 'why weepest thou?' And she answered in the same words which she had used to Peter and John, 'They have taken away my Lord, and I know not where they have laid Him!' She turned round as she spoke, and saw that some one else was standing by her. He too said, 'Woman, why weepest thou?' She thought He was the gardener, and said to Him, 'Sir, if thou hast taken Him away, tell me where thou hast laid Him, and I will carry Him away.' Then she heard the voice which she knew so well. Jesus said to her, 'Mary!' She turned and threw herself at His feet. 'Rabboni! Master!' And as she began to embrace and hold them, He bade her

¹¹ § 174. St. Mark xvi. 9—11; St. John xx. 11—18.

not do so. It was He Himself as before, and no vision. He had not yet ascended to the Father. He was still here. But she was to go and tell His brethren that He was to ascend to His Father and their Father, to His God and their God. Thus the first message sent to the Apostles was from the angels, and had reference to our Lord's Resurrection. The second came from our Lord Himself, and related to His Ascension. The women who took the first message had not seen our Lord. The Magdalene, who took the second, had been the first of all her companions to be allowed to see Him. Her own statement went as far as the message of the others, inasmuch as she was a witness that our Lord was risen, and the message she carried went still further.

A little later the sun had risen, and the party of women mentioned by St. Matthew and St. Mark were on their way to the sepulchre.¹² They may have had further to come than the others, and their spices and unguents had not been bought or prepared till the night before. This party, if it were one and not two, included Mary, the mother of James the Less, and Salome, the mother of the sons of Zebedee. If Magdalene was with them, after her message to the Apostles, she kept her secret to herself. But the manner in which the names are put together by the Evangelists does not make it necessary to think that all whom they enumerate were together in all their visits to the tomb. As the holy women approached, they talked about the difficulty of moving the stone. 'Who shall roll away for us the stone from the door of the monument?' But they found the stone already removed. They entered the tomb, and found a young man in a white robe sitting on the right hand. This was the angel of whom St. Matthew has spoken, as having come down

¹² § 175. St. Matt. xxviii. 5—11 ; St. Mark xvi. 2—8.

from heaven at the time of the earthquake, who rolled the stone away and sat upon it. He told the holy women that they were not to fear, for they sought Jesus Who had been crucified. 'He is risen, as He said. He is not here. Behold the place where the Lord was laid!' They were to go quickly and tell the disciples that He had risen. Peter was specially to be told. The Lord would go before them into Galilee. 'There ye shall see Him. Lo, I have told you!'

They ran out, and fled from the tomb, in terror and fright, telling no one whom they met of what had passed. Their message, as is clear, went a little beyond even that which our Lord had sent by Magdalene, in which no mention had been made of Galilee, no promise that they themselves should see our Lord. Our Lord is always far better than He promises to be, and so these women, who had been told that they should see Him in Galilee, had not gone far before He stopped them Himself. 'Hail!' He said to them. They ran up to Him and embraced His feet, and adored Him. He bade them fear nothing, but go and tell His brethren that they were to go to Galilee, there they would see Him. Again we notice a promise which was to be fulfilled far sooner than the words expressed—a promise meant, as it were, to prepare the hearts of the Apostles for its own anticipated fulfilment.

During the rest of the day we find but few incidents to chronicle. The three several messages by the women are summed up by St. Luke in his historical way—the message by Mary Magdalene, the message by Joanna and her party, and the message by Mary the mother of James and Salome and her party. These were the women, he says, who told these things to the Apostles. 'Their words seemed to them as wild ravings, and they did not believe them.' Meanwhile the news of the

disappearance of our Lord, of the earthquake, and the Angel who had rolled away the stone, was communicated by the soldiers to the Chief Priests, and by them to some at least of the Council. Nothing could move them from their obstinacy. They gave the soldiers a large sum of money, and bade them say that the Body of our Lord had been stolen by the disciples while they, the guard, were asleep. If Pilate heard of it, and was inclined to punish the guard, the Chief Priests would protect them. This was the origin of a common report which became current among the Jews as an explanation of the disappearance of our Lord's Body.

The little band of the disciples, outside the Apostles, was as full of doubt and hesitation as the Apostles themselves. As yet, only the holy women professed to have seen our Lord. He left the report to work its way and prepare heart after heart for the astounding and most marvellous truth. Two of the party, one of whom was Cleophas, set out in the course of the day for Emmaus, a village at a considerable distance.¹³ He joined them, in appearance as a stranger, entered into conversation with them, and asked the cause of their sorrow. They told Him of the death of their Master, of the women, Joanna's party, who had visited the sepulchre and seen the Angels, who declared Him to be alive, and of the inspection of the tomb made by Peter and John. More they had not heard. Our Lord reproached them for their dulness in believing what had been so plainly foretold in Scripture, and expounded to them passage after passage that related to His own Person. When they arrived in the afternoon at Emmaus, they urged Him to come and lodge with them, as it was towards evening, and then, when they sat down to their meal, He took bread, and blessed it and gave it to them, and by this familiar action the

¹³ § 176. St. Mark xvi. 12, 13; St. Luke xxiv. 13—35.

knew their Master and Lord. He was gone at once, and they too returned in all haste to Jerusalem, to tell what they had seen to the rest. Their tale was not believed, but when they went to the eleven Apostles it was confirmed. In the course of the day our Lord had appeared to Peter himself, and there was no more doubt. 'The Lord is risen indeed, and hath appeared unto Simon.' This is the manifestation of which St. Paul speaks in the first place, because it was the first manifestation made to one of the appointed witnesses who were to testify to the world. It mattered very little whether the tale told by the two travellers was credited or not, and it is not wonderful that we should be told that they were disbelieved by some, as St. Mark tells us—all the more as their story implied a further revelation of the new conditions of the Risen Life of our Lord, Who, if He was not in more places than one, at least passed from one place to another with a celerity and freedom which in itself must have seemed miraculous.

Thus at the close of the first Easter Day the hearts of the disciples of various classes in Jerusalem had been prepared for the full certainty of faith as to our Lord's Resurrection. If it seems to us that the revelation was unduly delayed, or broken to them with a gradual care which appears unintelligible, it is because we do not understand either the extremity of consternation and distress into which the sudden catastrophe of the Passion had thrown them, or the immense importance attached by our Lord to the merit of faith. He had it in His power to bring home the truth with the utmost certainty of conviction, by the evidence of the senses, to all the inhabitants of Jerusalem at once, from Pilate or Caiaphas or Herod downwards. The way which He choose was the way which we know was the best, because He chose it, and it was the most consonant to the whole character

of God's Providence in regard of the new Kingdom. The law of that Providence made the acceptance of the truth depend on the will, in the sense in which we say that faith in general depends on the will, and therefore the Apostles and others had to be dealt with in the gentlest way. If all had been able to believe in the truth of the Resurrection at the simple word of the women, or like St. John, at the sight of the empty sepulchre, we cannot doubt that it would have been better. Our Lord would then have been able to commence at once the instruction of His Apostles in the things concerning the kingdom of God, which were to be the main topics of His conversation with them during the few weeks which were to pass before His Ascension.

The disciples who had returned from Emmaus were still speaking of what they had seen, and hearing what had passed in Jerusalem during their absence, when our Lord Himself suddenly stood in the midst of the holy company.¹⁴ The doors were fast shut, 'for fear of the Jews,' and He entered without opening them or giving any sign of His approach. He addressed them for the first time with the salutation which expresses so well the peculiar and characteristic grace which He had won for heaven and earth, men and angels, by His triumph over sin and death, 'Peace be with you!' 'It is I, fear not,' He added, and when they shrank back in fright and trouble, He bade them see His hands and feet, in which He still preserved the marks of His glorious Wounds, and bade them feel Him, that He was not a spirit. Even then their joy was so great, as in a way of its own to hinder their belief, and then He asked them for something that He might eat, and they gave Him part of a broiled fish and a honeycomb. He ate

¹⁴ § 177. St. Luke xxiv. 36—43; St. John xx. 19—29.

some of this, and then gave the rest to them. It was then that He solemnly commissioned the Apostles, sending them, as His Father had sent Him, breathed on them, saying, 'Receive the Holy Ghost,' and gave them the power to forgive and retain sins.

We have one more appearance of our Lord to the Apostles chronicled for us, before that departure into Galilee which had been spoken of by Himself before His Passion, and also by the angels and by Himself to the holy women after the Resurrection. This was just a week after the appearance of which we have been now speaking. Thomas had not been with the rest when our Lord visited them, and when he was told of what had passed he declared that he would believe nothing but his own senses. He must see the marks of the nails and feel them for himself, and put his hand into the wound of our Lord's side. Our Lord then appeared this second time to all the Apostles, Thomas being now with them, and gave him the test on which he had insisted. Thomas confessed his faith, calling Him 'My Lord and my God.' Then our Lord summed up, as it were, the whole of these successive manifestations of Himself in Jerusalem, saying, 'Because thou hast seen, Thomas, thou hast believed. Blessed are they who have not seen, and yet have believed.'

A week out of the forty days had now passed, the feast was over, and the multitudes of strangers from distant lands, as well as from Galilee and Peræa, were hastening to their homes. Galilee had been fixed by our Lord as the scene of the manifestations of Himself which He had promised to make to them after the Resurrection, and there some weeks were now spent by the Apostles and the other disciples. We are not told of any other manifestations in Jerusalem before the journey of the company of disciples to Galilee, and

we must suppose that faith in the Resurrection spread gradually among the mass of the disciples as distinguished from the Apostles. But a veil hangs over by far the greater part of this blessed time, nor are we told of the particulars of any teaching of our Lord except in the few prominent instances which yet remain to be mentioned. The most detailed account of any appearance of our Lord is that which is given by St. John as the third manifestation which was made to the Apostles.¹⁵ This was the occasion when seven of them were together fishing, St. Peter, St. Thomas, St. James, St. John, St. Bartholomew or Nathanael, and two others. They fished all night, as once before, in the early days of our Lord's Public Ministry, and caught nothing. In the dawn of the morning our Lord was on the shore near them, but they did not know Him. He asked them if they had any food, and when they answered No, He bade them cast their net on the right side of the boat. The net was filled with fishes. St. John had already discerned our Lord, and told St. Peter Who it was. St. Peter leapt into the sea in his short tunic, and made for the land. The others followed in the boat, dragging the net. They found our Lord, with a fire of coals burning, a fish upon it, and some bread. Then our Lord told them to bring some of the fish which they had caught, and Peter dragged the net to land, with a hundred and fifty-three large fishes in it. The net was unbroken. Our Lord bade them come and take their food, no one asking Him Who He was, 'knowing that it was the Lord.' Then it was that our Lord asked St. Peter three times whether he loved Him more than the others. Each time St. Peter answered in almost the same words, and received the charge to feed the sheep and the lambs.¹⁶ The last

¹⁵ § 178. St. John xxi. 1—14.

¹⁶ § 179. St. John xxi. 15—24.

time St. Peter was pained at the question, and told our Lord that He knew all things, He knew that he loved Him. Then our Lord prophesied to him of his martyrdom: 'Amen, amen, I say to thee, when thou wast young thou didst gird thyself, and didst walk where thou wouldst. But when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee and lead thee whither thou wouldst not.' Now, too, St. Peter asked our Lord what was to be the lot of St. John, and received the mysterious answer, 'So I will have him to remain till I come. What is it to thee? Follow thou Me.'

The other chief manifestation of this time in Galilee is that of which St. Paul speaks in the passage to which reference has already been made, when our Lord was seen, as he says, by more than five hundred brethren at once. It is clear that a manifestation of this kind could hardly have taken place near Jerusalem, without attracting great notice. Although it was perfectly easy for our Lord to quell by an exertion of power any attempts that might have been made to hinder such an assembly, or to prevent any measures that might otherwise have been taken in consequence, it was not in accordance with the Divine order of Providence that any display of power of that kind should be made. On the contrary, one of the reasons which may fairly be assigned for the retirement into Galilee at this time, is the security which would be afforded thereby for the meetings of the disciples and for the quiet communings with the Apostles with which our Lord was now chiefly occupied. Galilee would be all the more secure, inasmuch as a considerable space of time had now passed since our Lord had been seen in that province in the exercise of His ordinary Ministry. It must always be uncertain whether we are to consider the juxtaposition of certain incidents in St. Matthew,

and indeed, in this part of the history, in the other Evangelists also, as a sure sign that the incidents thus placed side by side were actually connected in time and scene. But there seems no reason for doubting that St. Matthew intends us to consider that at this great meeting, which he speaks of as a meeting of the eleven Apostles on a mountain which our Lord had appointed,¹⁷ the great charge was conferred upon them with which the narrative of the first Gospel is closed. Thus this manifestation would in a manner correspond to and be the complement of the manifestation on the shore of the sea of Tiberias, of which we have last spoken. On that occasion our Lord conferred on St. Peter the supreme care and government of His Church, in the presence of other Apostles. At this on the mountain our Lord conferred on the whole Apostolic body, as it seems, in the presence of a large body of believers, the commission to be the teachers of the whole world. 'All power is given to Me in heaven and on earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to keep all things whatsoever I have commanded you, and lo, I am with you all days, even unto the consummation of the world.'

We have spoken of the final manifestations which are given by St. Matthew and St. John: it remains to say a few words as to those which end this part of the history in St. Mark and St. Luke. Each Evangelist ends his work with a characteristic passage, in harmony with the general tone which has pervaded his Gospel. St. Mark mentions the message to the Apostles to go into Galilee,¹⁸ but he gives us no account of anything that passed there. The scene of his last passage is evidently Jerusalem.

¹⁷ § 180, 181. St. Matt. xxviii. 16—20.

¹⁸ § 180. St. Mark xvi. 14—20.

He tells us that our Lord, 'at a later time,' appeared to the eleven as they were at meat, and that He upbraided them with their incredulity and hardness of heart in not believing those who had seen that He was risen. This incident seems to belong very naturally indeed to the first Easter Day, and may perhaps seem out of place at a later point of time, especially after the return of the Apostles to Jerusalem which must have taken place before the Ascension. It must remain quite uncertain, as has been said, whether this manifestation of Himself took place at the earlier date or at the later, but as it seems in St. Mark to be connected with the last words of our Lord which he records, there can be no reason against placing it there. When we remember the importance and the prerogatives of faith in the new kingdom, it need not surprise us to find our Lord at the very last so earnestly rebuking the founders of that kingdom for their own defects in this regard. St. Mark brings out especially the power of miracles as conferred on the Apostles and on believers generally in order to authenticate their mission. 'He said to them, Go into the whole world, and preach the Gospel to the whole creation.¹⁹ He that shall believe and be baptized shall be saved, and he that shall not believe shall be condemned. But these signs shall follow those who believe: in My Name they shall cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink anything deadly, it shall not hurt them, they shall lay their hands on the sick, and they shall recover.' And the Evangelist adds, that our Lord was afterwards taken up into heaven, and sitteth at the right hand of God. 'But they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs which followed.'

¹⁹ *πάση τῇ κτίσει.*

St. Luke's last manifestation is one in which our Lord speaks to the Apostles of the fulfilment which had been necessary of all that had been written concerning Him in the Law of Moses, in the Prophets, and in the Psalms.²⁰ He then opened their intelligences that they might understand the Scriptures. 'So it is written, and so it did behove Christ to suffer, and to rise again from the dead the third day, and that penitence and remission of sins should be preached in His Name unto all nations, beginning from Jerusalem. And you,' He said, 'are the witnesses of these things. And I send the promise of My Father upon you; but do you abide in the city, until you be clothed with power from on high.' St. Luke concludes his Gospel with a short mention of the Ascension of our Lord, in the act of blessing them. 'And they adoring Him returned unto Jerusalem with great joy, and they were always in the Temple, praising and glorifying God.'

A few passages from St. Luke's other work, the Acts of the Apostles, which is in truth a continuation of the Gospels, relating the Life of our Lord in His Church, must suffice to end this history.²¹ The Acts open with a more detailed account of what took place just before the Ascension than has been given in the Gospel. Our Lord, he says, appeared to His chosen Apostles for forty days, speaking of the kingdom of God. He bade them remain in Jerusalem, to await there the promise of His Father, which they had heard from Himself, 'for John indeed baptized with water, but you shall be baptized with the Holy Ghost after these few days.' They asked Him whether He was now about to restore the kingdom of Israel. He told them that it was not for them to know the times and the seasons which the Father has

²⁰ §§ 180, 181. St. Luke xxiv. 44—53.

²¹ §§ 182—185. Acts i. ii.

kept in His own power. Their work was to receive the power of the Holy Ghost which should come upon them, and to be witnesses to Him in Jerusalem, in all Judæa, in Samaria, and to the very end of the earth. While He was speaking He was raised up, and a cloud received Him out of their sight. They remained gazing up into heaven, when two angels stood by them and addressed them as Men of Galilee ! why did they stand thus looking up into heaven ? ‘This Jesus, Who is taken up from you into heaven, shall so come as you have seen Him go into heaven.’ Then they returned to Jerusalem to await the coming of the Holy Ghost. St. Luke goes on to relate the beautiful story of the beginnings of the Christian Church, the Apostles remaining in prayer with our Blessed Lady and the holy women, the election of St. Matthias in place of Judas at the bidding of Peter, the coming of the Comforter on the day of Pentecost, the miracle of the tongues, St. Peter’s address to the multitude, and the first admissions by baptism into the fold of our Lord.

The description which St. Luke gives of the fervour of that first Christian Church seems to gather into itself all the characteristic features which might be expected in a community which was the purest and freshest outburst of the seed sown in our Lord’s Human Life—unity in the Apostolic doctrine, in the reception of the Blessed Sacrament, and in prayer, the supernatural power of the Church manifesting itself in the holy fear which it produced by its display of miraculous power, and, still more wonderful and beautiful, the multitude of believers of one heart and soul, having even their earthly possessions in common, ever praying and praising God in the Temple, filled with a simple holy joy and peace, winning the love and favour of all around, and drawing by the charm of their lives and characters great numbers

into the fold. Other and darker lines were soon to be introduced into the picture, and the brightness of its heavenly beauty was soon to become dim, for the history of the Church was not to be in the main different in its incidents from the history of our Lord Himself. But here, while the fair vision is as yet undarkened with gloom, before persecution comes from without, before national jealousies spring up within, before St. Peter has to use his magisterial power in punishment, before Stephen wins the first martyr's crown and sets the example of efficacious prayer for the conversion of persecutors, before the first heresies and the first schisms, the first controversies and the first apostasies, even before the Church is thrown open to the Gentiles, and their great Apostle rises to take his place by the side of St. Peter, we may fitly pause and close the volume of the earthly history of the Life of our Life.

CHAPTER XI.

The Resurrection and Ascension in the Four Gospels.

SOMETHING has already been said as to the disappointing character of the Gospel records of the Resurrection of our Lord and of all that followed upon it—disappointing, that is, unless they are viewed in the true light. It would seem as if the Evangelists, at least the earlier two of them, had almost thought their work was over when they had finished the account of our Lord's death and barely mentioned His Resurrection. The last named mystery was the dogmatic foundation of all the hope of the Christian hereafter and of all his spiritual life here. The details seem dwarfed in the importance of the central truth. They speak of it as a truth which was so familiar to those to whom they addressed themselves as to dispense them from distinguishing times and places and circumstances. So it is with people who talk or write about some great and all absorbing event of which they have been witnesses, and with which those to whom they speak or write are perfectly conversant. It is not difficult to harmonize the accounts of the several Evangelists, as has been shown in the preceding chapter. The only difficulty comes from the abruptness and brevity of the writers on whom we depend, and the immense difference between ourselves and those for whom they at first wrote. This difficulty naturally decreases in proportion as the writers recede in point of time from the great event of which they are speaking. There is no abruptness of

transition in the narrative of St. John, and less in that of St. Luke than in those of St. Matthew and St. Mark.

St. Matthew and St. Mark may very well be taken together. St. Mark is here, as in many parts of his Gospel, a silent commentator and explainer of St. Matthew. The account in each may be divided into three very simple heads, and as we find the same order followed, more or less, even by the latest Evangelists, we may fairly consider that it is founded on the nature of the subject-matter. First there is an account of the women going to the sepulchre, and receiving the message from the angel, that our Lord was not there, and that the disciples are to see Him in Galilee. Then there is the appearance of our Lord Himself to the eleven Apostles. Thirdly, there is a charge or commission given by our Lord concerning their future work in the world. That is, the simplest elements of the Gospel statement as to the Resurrection come to these three: how the Apostles were first informed by others of the truth, how they knew it themselves, and the commission which their Risen Master gave them. Around these central and simple elements each Evangelist has grouped some other facts of his own, but these form, as it were, the skeleton of the Gospel narratives.

St. Matthew and St. Mark name the same women in their respective accounts, except that St. Mark adds Salome to Mary Magdalene and Mary the Mother of James. Each of these Evangelists mentions them as watching the burial of our Lord on Friday. St. Matthew adds that on Saturday, towards the close of the day, the two Maries came to visit the sepulchre. St. Mark adds that on the evening of Saturday, after the Sabbath was over, they bought their spices and ointments for the pious work which they contemplated performing on the morrow. But St. Matthew then leaves them. He passes

abruptly from the Saturday night to the Sunday morning, and from the women preparing their spices to the sepulchre of our Lord and the guards around it, of whom he had just before been speaking. He mentions the earthquake after our Lord's Resurrection, the angel rolling away the stone and sitting on it, and the terror of the guards. All this of course took place before the women approached the sepulchre in the morning, though on account of his great abruptness and conciseness St. Matthew, if he were a modern writer, might be thought to lead us to understand that the women were present, unless he showed either by word or by a division in his work, that he was passing to a new subject. He then tells us what the angel said to the women whom he does not name, and who therefore must be supposed to be the same as those whom he has named before, or at least to have been a company including some of them. He makes no mention of their approach, or of their entering the sepulchre, but he tells us how they went out of it, and ran to tell the Apostles, and were met on their way by our Lord, Who sent them with the same message to the Apostles as that which they had received from the angel. Then he tells us of the guard going into the city, and of the bribe given them by the Chief Priests. This is the first part of the history as he relates it, that is, this is what he tells us of the way in which the news of the Resurrection was sent to the Apostles. The second part consists of the apparition of our Lord to the eleven on the mountain in Galilee which He had appointed, which seems to have been the apparition to five hundred brethren and more of which St. Paul speaks. St. Matthew then proceeds to the third part of the history, as to which he mentions the charge to go and teach all nations, baptizing them and instructing them in all that our Lord has commanded, and His promise

to be with them all days even unto the consummation of the world.

St. Mark's account must be considered as an independent narrative, which also silently comments on and explains St. Matthew. As to the first part of the whole, he adds the name of Salome to that of the two Maries, when he speaks of the women who prepared ointments overnight. We may understand this, not as obliging us to think that all the three whom he mentions are the subjects of his narrative as it proceeds, but rather as intimating that what he there relates happened to some of them. He omits all mention of the earthquake and the guard. He distinguishes, moreover, very carefully the time of the approach of the women to the sepulchre: it was very early, but the sun had risen. This makes it clear that the visit was comparatively late. He mentions, in his picturesque love of details, the conversation of the holy women about rolling away the stone. He tells us they entered in and saw the angel, 'a young man,' sitting on the right, the side on which the slab of the Holy Sepulchre is. He mentions the message given to the women to carry to the Apostles, and then leaves them, saying that they fled from the sepulchre in trembling and fear, and told no one as they went. Then he omits the appearance of our Lord to them, and, as if to restore her to her rights, he says that the first to whom our Lord appeared was Mary Magdalene, 'early on the Sunday.' It is clear that he substitutes this appearance to Mary Magdalene alone for that which St. Matthew has mentioned to the women together, among whom she may or may not have been—but, taking the whole evidence together, it may seem most likely that she was not. St. Mark then mentions very shortly the appearance of our Lord to the two travellers to Emmaus, though he does not name the place. This is the first part of his

narrative. The second consists of the visit of our Lord to the eleven while at meat when He upbraided them for their incredulity ; and the third part is the charge to go and preach the Gospel to the whole creation, and the promise of miraculous signs by which the charge was accompanied.

St. Luke, in the history of the Resurrection, plays the same part as in the rest of the Gospel narrative. That is, his narrative is complete in itself, he as far as possible prefers to give new incidents which resemble those which have been already given by the Evangelists who have preceded him, rather than to relate exactly what the others have related, he supplements what requires supplement, and while he writes throughout as an historian he gives a colour and character of his own to the whole story which make it as individual as the tone of a voice or the expression of a countenance. His parallelism rather than identity with St. Matthew and St. Mark begins from the last touches which he gives to his account of the entombment of our Lord. For he mentions the women who had followed our Lord from Galilee as watching the burial, and their going home that evening, and before the Sabbath had begun, preparing their spices and unguents. This is enough to tell us, in St. Luke's modest way, that he is speaking of a party of women different from that which had been mentioned by St. Matthew and St. Mark. Then he carries on the history of these same women. They came to the sepulchre deep in the twilight—evidently therefore before the others, who, as St. Mark tells us, did not arrive until the sun had risen. Here again we have one of St. Luke's notes of difference. They find the stone rolled away, go in, and the Body is not there. Two angels, instead of one, appear to them, and ask them why they seek the living among the dead, and remind them of the

words of our Lord as to His Passion and Resurrection, while He was in Galilee. No charge is given to them to tell the Apostles, but they go and tell these things to the eleven and the other disciples. Their words appear to them as idle wanderings, and are not believed. This is St. Luke's contribution to the first part, as we have called it, of the three into which the Gospel narrative of the Resurrection may be divided. He sums up by naming the women who 'told these things to the Apostles,' but this catalogue is not to be considered as including those only who belonged to the party of which St. Luke has himself spoken. It is an enumeration of all the women who at different times brought messages to the Apostles—Mary Magdalene, the first, Joanna and her companions, the second, and Mary mother of James and the others with her, the third. As the Apostles were the witnesses to the world, so these women were to the Apostles, the witnesses whose word they ought to have believed at once.

St. Luke's further account hangs together without any break. He mentions first, in a few words, the visit of Peter to the tomb. Then he gives at full length the story of the travellers to Emmaus, and how our Lord made Himself known to them in the 'breaking of bread.' The account which Cleophas and his companion gave our Lord of the state of their knowledge as to the incidents of the day before they left Jerusalem exactly coincides with that which one would give who had heard the account of the women whom St. Luke has already mentioned, for he speaks of their having been to the sepulchre before light, of the vision of angels, that is, more than one, and he makes no mention of an order to go to Galilee. The message to go into Galilee was not sent by them. The other fact he mentions is the visit of 'some of ours,' that is, Peter and John, to the

tomb. We cannot doubt that the visit thus paid by St. Peter prepared his mind, at all events, for the fulness of faith which was afterwards rewarded by our Lord's appearance to him, of which the travellers are informed when they return to Jerusalem. St. Luke then proceeds to what we have called the second element in the history. He says nothing of those appearances of our Lord to His Apostles of which St. Matthew and St. Mark have spoken, but he adds the entirely new incident of His appearance to them on the very evening of Easter Day, when He entered while the doors were shut, showed them His hands and feet, bade them feel Him, and even ate something with them. Then St. Luke passes at once, without any mention again of Galilee, to the charge or instruction which our Lord gave to the Apostles—as it seems, at a time subsequent to that of the first apparition to them on Easter Day, at which our Lord conferred on them the Holy Ghost and the power of absolution, of which this Evangelist makes no mention. St. Luke's instruction relates to the fulfilment of the Scriptures, to the gift of intelligence given to them at this time, to their duty as witnesses, and the command to remain in Jerusalem until the coming of the Holy Ghost. He then, as has been said, briefly mentions the Ascension, and the time they spent in retirement, 'being always in the Temple praising and blessing God.'

In the last place we turn to St. John, and we find the same main divisions of the short story, which is all that belongs to the sphere of the Gospel records as to the Resurrection and the forty days. The single figure among the women who are commissioned to break the great tidings to the Apostles is, in this Gospel, Mary Magdalene. Whether her first visit to the sepulchre, 'while it was yet dark,' was in company with the other women who are mentioned by St. Luke or not, she alone

is named by St. John. On seeing the stone taken away from the door, she runs at once and tells Peter and John: 'They have taken away our Lord from the monument, and we know not where they have laid Him!' Then Peter and John run to the sepulchre, the latter reaching it, the former entering it, first. St. John 'believes,' and with St. Peter retires again. Mary remains outside weeping, and our Lord appears to her, as has been related above. He bids her go and tell His brethren of His Ascension—the next great mystery to be accomplished in the unfolding of the counsels of God. St. John then passes to the second head of the history. He relates the same appearance to the ten Apostles which St. Luke has spoken of, but he passes quickly over that part of the scene which St. Luke has described so particularly, and goes on to what we may consider as belonging to the third head, that is, the charges or instructions or commissions given to the Apostles. He mentions that our Lord breathed on them, and gave them the Holy Ghost and the power to forgive sins. Thus St. Matthew has mentioned the charge to teach and baptize, giving the form of the sacrament in our Lord's own words, and he has added the promise made at the same time of our Lord's perpetual presence with the Church. St. Mark has mentioned the promise of the signs which are to authenticate their mission. St. Luke speaks of their commission as witnesses, of their preaching, and of the fulfilment of the Scriptures, and St. John has added the gift of the Holy Ghost, the solemn mission, 'as My Father hath sent Me, even so send I you,' and the power of absolution. St. John mentions in the next place the absence of Thomas, his incredulity, and our Lord's condescension in convincing him. The other great manifestation which he has inserted belongs to both the latter heads of the history. For he not

only gives the account of the manifestation which took place on the shore of the sea of Tiberias, but he has connected with this the great mystery of the appointment of St. Peter to the office of Shepherd over the flock of Christ. This last scene is a sort of supplement to his Gospel, which seems to terminate after the other manifestation first spoken of, with the declaration that our Lord did many other signs in the sight of His disciples, and that these are written in order that Christians may believe that He is the Christ. Then, as it seems, the other section is added, containing, as has been said, the commission given to St. Peter, as well as what our Lord said about the 'death by which he should glorify God,' and also as to St. John himself, in answer to the question put to Him by St. Peter. And the last words of His which St. John records are the injunction to the Chief of the Apostles, 'Follow thou Me!'

The only Evangelists who mention the Ascension of our Lord are St. Mark and St. Luke, the first without describing it, and the other in a very few words. But St. Luke has filled in the picture of the Ascension by the details which he has added at the beginning of the Acts, where he also directly connects the two works together in the introductive words addressed to Theophilus. There is therefore no need to continue our comparison of the various accounts which we possess as to the subject-matter of this book further than the Ascension. As to this, St. Mark's few words are characteristic, for he mentions our Lord sitting at the right hand of God, while St. Luke, on the other hand, mentions in his Gospel how our Lord parted from His beloved flock in the act of blessing them. These two sentences express very beautifully the dominant tones in the two several Gospels of St. Mark and St. Luke, and the same may be said of the concluding words

in the other two Gospels. The brevity and apparent want of connection which characterize the accounts of the Resurrection and of the period after it are not therefore to be set down to any want of care or consideration on the part of the holy writers. They have given so little in writing, because after the Resurrection the Life of our Lord in the Flesh passes, as it were, into His Life in the Church. With her, as St. Matthew states, He remains all days, even unto the consummation of the world,—her, as St. Mark tells us, He ever assists with the power of One sitting at the right hand of the Majesty on high,—she, as St. Luke informs us, is clothed with power by the mission of the Holy Ghost,—and, according to the words of St. John, has been placed by our Lord Himself under the pastoral care of St. Peter and his successors.

CHAPTER XII.

Harmony of the Gospels as to the Resurrection and Ascension.

§ 173.—*The Resurrection of our Lord.*

St. Matt. xxviii. 2—4.

And behold there was a great earthquake. For an angel of the Lord descended from heaven, and coming, rolled back the stone, and sat upon it. And His countenance was as lightning, and His raiment as snow. And for fear of Him, the guards were struck with terror, and became as dead men.

St. Luke xxiv. 1—12.

And on the first day of the week, very early in the morning, they came to the sepulchre, bringing the spices which they had prepared. And they found the stone rolled back from the sepulchre.

St. John xx. 1—10.

And on the first day of the week, Mary Magdalene cometh early, when it was yet dark, unto the sepulchre, and she saw the stone taken away from the sepulchre.

She ran, therefore, and cometh to Simon Peter, and

St. Luke xxiv. 3—10.

And going in, they found not the body of the Lord Jesus.

And it came to pass; as they were astonished in their mind at this, behold, two men stood by them, in shining apparel. And as they were afraid, and bowed down their countenance towards the ground, they said unto them, Why seek you the living with the dead? He is not here, but is risen. Remember how He spoke unto you when He was yet in Galilee, saying, The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

And they remembered His words.

And going back from the sepulchre, they told all these things to the eleven, and to all the rest.

[And it was Mary Magda-

St. John xx. 2.

to the other disciple whom Jesus loved, and saith to them, They have taken away the Lord out of the sepulchre, and we know not where they have laid Him!

St. Luke xxiv. 11, 12.

len, and Joanna, and Mary of James, and the other women that were with them, who told these things to the Apostles. And these words seemed to them as idle tales, and they did not believe them.]

But Peter rising up, ran to the sepulchre, and stooping down, he saw the linen cloths laid by themselves, and went away wondering in himself at that which was come to pass.

St. John xx. 3—10.

Peter therefore went out, and that other disciple, and they came to the sepulchre. And they both ran together, and that other disciple did outrun Peter, and came first to the sepulchre. And when he stooped down, he saw the linen cloths lying, but yet he went not in. Then cometh Simon Peter, following him, and went into the sepulchre, and saw the linen cloths lying, and the napkin that had been about His head, not lying with the linen cloths, but apart, wrapt up into one place. Then that other disciple also went in, who came first to the sepulchre, and he saw, and believed. For as yet they knew not the scripture, that He must rise again from the dead. The disciples therefore departed again to their home.

§ 174.—*Our Lord appearing to Mary Magdalene.*

St. Mark xvi. 9—11.

But He rising early, the first day of the week, appeared first to Mary Magdalene, out of whom He had cast seven devils.

St. John xx. 11—18.

But Mary stood at the sepulchre without, weeping. Now as she was weeping she stooped down and looked into the sepulchre. And she saw two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had been laid.

They say to her, Woman, why weepest thou? She saith to them, Because they have taken away my Lord, and I know not where they have laid⁴ him. When she had thus said, she turned herself back and saw Jesus standing, and she knew not that it was Jesus.

Jesus saith to her, Woman, why weepest thou? whom seekest thou?

She, thinking that it was the gardener, saith to Him, Sir, if thou hast taken Him hence, tell me where thou hast laid Him, and I will take Him away.

Jesus saith to her, Mary! She turning saith to Him, Rabboni! (which is to say, Master).

St. Mark xvi. 10, 11.

She went and told them
that had been with Him, who
were mourning and weeping.
And they hearing that He
was alive, and had been seen
by her, did not believe.

St. John xx. 17, 18.

Jesus saith to her, Do not
touch Me, for I am not yet
ascended to My Father. But
go to My brethren, and say
to them, I ascend to My
Father and to your Father,
to My God and your God.

Mary Magdalene cometh,
and telleth the disciples, I
have seen the Lord, and
these things He said to me.

§ 175.—*Our Lord appearing to the holy women.*

St. Matt. xxviii. 5—15.

St. Mark xvi. 2—8.

And very early in the
morning, the first day of the
week, they come to the
sepulchre, the sun being now
risen. And they said one to
another, Who shall roll us
back the stone from the door
of the sepulchre? And look-
ing, they saw the stone rolled
back. For it was very great.
And entering into the sepul-
chre they saw a young man
sitting on the right side,
clothed with a white robe,
and they were astonished.

And the angel answering,

Who saith to them, Be not

St. Matt. xxviii. 6—12.

said to the women, Fear not you, for I know that you seek Jesus Who was crucified. He is not here, for He is risen, as He said. Come and see the place where the Lord was laid. And going quickly, tell ye His disciples that He is risen, and behold He will go before you into Galilee, there you shall see Him. Lo, I have foretold it to you.

And they went out quickly from the sepulchre with fear and great joy, running to tell His disciples.

And behold Jesus met them, saying, All hail. But they came up and took hold of His feet, and adored Him. Then Jesus said to them, Fear not! Go, tell my brethren that they go into Galilee, there they shall see Me.

Who when they were departed, behold some of the guards came into the city, and told the chief priests all things that had been done. And they being assembled together with the ancients, taking counsel, gave a great sum of money to the soldiers,

St. Mark xvi. 7, 8.

affrighted, you seek Jesus of Nazareth, Who was crucified. He is risen, He is not here, behold the place where they laid Him. But go, tell His disciples and Peter that He goeth before you into Galilee, there you shall see Him, as He told you.

But they going out, fled from the sepulchre. For a trembling and fear had seized them, and they said nothing to any man, for they were afraid.

St. Matt. xxviii. 13—15.

saying, Say you, His disciples came by night, and stole him away when we were asleep. And if the governor shall hear of this, we will persuade him and secure you. So they taking the money did as they were taught, and this word was spread abroad among the Jews even unto this day.

St. Mark.

§. 176.—*Our Lord appearing to two disciples.*

St. Mark xvi. 12, 13.

And after that He appeared in another shape to two of them walking, as they were going into the country. And they going told it to the rest, neither did they believe them.

St. Luke xxiv. 13—35.

And behold two of them went, the same day, to a town which was sixty furlongs from Jerusalem, named Emmaus. And they talked together of all these things which had happened. And it came to pass that, while they talked and reasoned

St. Luke xxiv. 16—19.

with themselves, Jesus Himself also drawing near, went with them. But their eyes were held, that they should not know Him. And He said to them, What are these discourses that you hold one with another as you walk, and are sad?

And the one of them, whose name was Cleophas, answering said to Him, Art Thou only a stranger in Jerusalem, and hast not known the things that have been done there in these days?

To whom He said, What things?

And they said, Concerning Jesus of Nazareth, Who was

St. Luke xxiv. 20—27.

a prophet, mighty in work and word before God and all the people. And how our chief priests and princes delivered Him to be condemned to death, and crucified Him. But we hoped that it was He that should have redeemed Israel; and now, besides all this, to-day is the third day since these things were done. Yea, and certain women also of our company affrighted us, who before it was light were at the sepulchre, and not finding His body, came, saying that they had also seen a vision of angels, who say that He is alive. And some of our people went to the sepulchre, and found it so as the women had said, but Him they found not.

Then He said to them, O foolish, and slow of heart to believe in all things which the prophets have spoken! Ought not Christ to have suffered these things, and so to enter into His glory? And beginning at Moses and all the prophets, He expounded to them in all the Scriptures

St. Luke xxiv. 28—35.

the things that were concerning Him.

And they drew nigh to the town whither they were going, and He made as though He would go farther, But they constrained Him, saying, Stay with us, because it is towards evening, and the day is now far spent. And He went in with them.

And it came to pass, whilst He was at table with them, He took bread, and blessed, and brake, and gave to them. And their eyes were opened, and they knew Him, and He vanished out of their sight.

And they said one to the other, Was not our heart burning within us whilst He spoke in the way, and opened to us the Scriptures? And rising up the same hour they went back to Jerusalem, and they found the eleven gathered together, and those that were with them, saying, The Lord hath risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how they knew Him in the breaking of bread.

§ 177.—*Our Lord appearing to His Apostles.*

St. Luke xxiv. 36—43.

Now whilst they were speaking these things, Jesus stood in the midst of them, and said to them, Peace be to you, it is I, fear not.

But they being troubled and frightened, supposed that they saw a spirit. And He said to them, Why are you troubled, and why do thoughts arise in your hearts? See My hands and feet, that it is I Myself, handle, and see, for a spirit hath not flesh and bones, as you see Me to have. And when He had said this, He showed them His hands and feet. But while they yet believed not, and wondered for joy, He said, Have you here any thing to eat? And they offered Him a piece of a broiled fish, and a honeycomb. And when He had eaten before them, taking the remains, He gave to them.

St. John xx. 19—29.

Now when it was late that same day, the first of the week, and the doors were shut, where the disciples were gathered together for fear of the Jews, Jesus came and stood in the midst, and said to them, Peace be to you.

And when He had said this, He showed them His hands and His side.

The disciples therefore were glad, when they saw the Lord.

St. John xx. 21—25.

He said therefore to them again, Peace be to you. As the Father hath sent Me, I also send you. When He had said this, He breathed on them, and He said to them, Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them, and whose sins you shall retain, they are retained.

Now Thomas one of the twelve, who is called Didymus, was not with them when Jesus came. The other disciples therefore said to him, We have seen the Lord. But he said to them, Except I shall see in His hands the print of the nails, and put my finger into the place of the

St. John xx. 26—29.

nails, and put my hand into His side, I will not believe.

And after eight days again His disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, Peace be to you. Then He said to Thomas, Put in thy finger hither, and see My hands, and bring hither thy hand, and put it into My side; and be not faithless, but believing.

Thomas answered, and said to Him, My Lord, and my God!

Jesus saith to him, Because thou hast seen Me, Thomas thou hast believed, blessed are they that have not seen, and have believed.

§ 178.—*Our Lord with the seven disciples at the sea of Tiberias.*

St. John xxi. 1—14.

After this Jesus showed Himself again to the disciples at the sea of Tiberias. And He showed Himself after this manner.

There were together Simon

St. John xxi. 2, 3.

Peter, and Thomas, who is called Didymus, and Nathanael, who was of Cana of Galilee, and the sons of Zebedee, and two others of His disciples. Simon Peter saith to them, I go a fishing. They say to him, We also come with thee. And they

St. John xxi. 4—10.

went forth and entered into the ship, and that night they caught nothing.

But when the morning was come Jesus stood on the shore, yet the disciples knew not that it was Jesus. Jesus therefore said to them, Children, have you any meat? They answered Him, No. He saith to them, Cast the net on the right side of the ship, and you shall find. They cast therefore, and now they were not able to draw it, for the multitude of fishes.

That disciple therefore whom Jesus loved said to Peter, It is the Lord. Simon Peter, when he heard that it was the Lord, girt his coat about him (for he was naked), and cast himself into the sea. But the other disciples came in the ship (for they were not far from the land, but as it were two hundred cubits), dragging the net with fishes. As soon then as they came to land they saw hot coals lying, and a fish laid thereon, and bread.

Jesus saith to them, Bring

St. John xxi. 11—14.

hither of the fishes which you have now caught.

Simon Peter went up and drew the net to land, full of great fishes, one hundred and fifty three. And although there were so many the net was not broken.

Jesus saith to them, Come and dine. And none of them who were at meat durst ask Him, Who art Thou? knowing that it was the Lord. And Jesus cometh and taketh bread, and giveth them, and fish in like manner.

This is now the third time that Jesus was manifested to His disciples, after He was risen from the dead.

§ 179.—*Our Lord's words about Peter and John.*

St. John xxi. 15—24.

When therefore they had dined, Jesus saith to Simon Peter, Simon, son of John, lovest thou Me more than these?

He saith to Him, Yea, Lord, Thou knowest that I love Thee.

He saith to him, Feed My lambs.

St. John xxi. 17—20.

He saith to Him again, Simon, son of John, lovest Thou Me?

He saith to Him, Yea, Lord, Thou knowest that I love Thee.

He saith to him, Feed My lambs.

He saith to him the third time, Simon, son of John, lovest thou Me?

Peter was grieved, because He had said to him the third time, Lovest thou Me? And he said to Him, Lord, Thou knowest all things, Thou knowest that I love Thee.

He said to him, Feed My sheep. Amen, amen, I say to thee, when thou wast younger, thou didst gird thyself, and didst walk where thou wouldst. But when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and lead thee whither thou wouldst not. And this He said, signifying by what death he should glorify God. And when He had said this, He saith to him, Follow Me.

Peter turning about, saw

St. John xxi. 21—24.

that disciple whom Jesus loved following, who also leaned on His breast at supper, and said, Lord, who is he that shall betray Thee? Him therefore when Peter had seen, he saith to Jesus, Lord, and what shall this man do?

Jesus saith to him, So I will have him to remain till I come, what is it to thee? follow thou Me.

This saying therefore went abroad among the brethren, that that disciple should not die. And Jesus did not say to him, He should not die, but, So I will have him to remain till I come, what is it to thee? This is that disciple who giveth testimony of these things, and hath written these things, and we know that his testimony is true.

§ 180—*Our Lord's words to the Apostles before His Ascension.*

St. Matt. xxviii. 16—20.

And the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them. And see-

St. Matt. xxviii. 18—20.

ing Him they adored, but some doubted.

And Jesus coming, spoke to them, saying, All power is given to Me in heaven and in earth. Going therefore, teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and behold I am with you all days, even to the consummation of the world.

St. Mark xvi. 14—18.

At length He appeared to the eleven as they were at table, and He upbraided them with their incredulity and hardness of heart, because they did not believe them who had seen Him after He was risen again. And He said to them, Go ye into the whole world and preach the Gospel to every creature. He that believeth and is baptized, shall be saved, but he that believeth not, shall be condemned. And these signs shall follow them that be-

St. Mark xvi. 17, 18.

lieve, In My name they shall cast out devils, they shall speak with new tongues. They shall take up serpents, and if they shall drink any deadly thing, it shall not hurt them, they shall lay their hands upon the sick, and they shall recover.

St. Luke xxiv. 44—49.

And He said to them, These are the words which I spoke to you, while I was yet with you, that all things must needs be fulfilled, which are written in the law of Moses, and in the prophets, and in the psalms, concerning Me. Then He opened their understanding, that they might understand the Scriptures. And He said to them, Thus it is written, and thus it behoved Christ to suffer, and to rise again from the dead the third day. And that penance and remission of sins should be preached in His name, unto all nations, beginning at Jerusalem. And you are witnesses of these things. And I send the promise of My Father upon

St. Luke xxiv. 49.

you, but stay you in the city, till you be endued with power from on high.

§ 181.—*The Ascension of our Lord.*

St. Luke xxiv. 50—53.

And He led them out as far as to Bethania, and lifting up His hands He blessed them. And it came to pass, whilst He blessed them, that He departed from them, and was carried up to heaven. And they, adoring, went back to Jerusalem with great joy. And they were continually in the temple, praising and blessing God. Amen.

St. Mark xvi. 19, 20.

And the Lord Jesus, after He had spoken to them, was taken up into heaven, and sitteth on the right hand of God. But they going forth preached everywhere, the Lord cooperating with them, and confirming the word with signs that followed.

St. John xx. 30, 31 ; xxi. 25.

Many other signs also did Jesus in the sight of His dis-

St. John xx. 31 ; xxi. 25.

ciples, which are not written in this book. But these are written, that you may believe that Jesus is the Christ, the Son of God, and that, believing, you may have life in His name.

But there are also many other things which Jesus did, which, if they were written every one, the world itself, I think, would not be able to contain the books that should be written.

§ 182.—*Of the return of the Apostles to Jerusalem.*

Acts i. 1—14.

The former treatise have I made, O Theophilus, of all things which Jesus began to do and to teach, until the day on which, giving commands by the Holy Ghost to the Apostles whom He had chosen, He was taken up, to whom also He showed Himself alive, after His Passion, by many proofs, for forty days appearing to them, and speaking of the kingdom of God. And eating with them, He commanded them that they should not depart from

Acts i. 5—11.

Jerusalem, but should wait for the promise of the Father, which you have heard (saith He) by My mouth. For John indeed baptized with water, but you shall be baptized with the Holy Ghost not many days hence.

They, therefore, who were come together, asked Him, saying, Lord, wilt Thou at this time restore again the kingdom to Israel?

But He said to them, It is not for you to know the times or moments, which the Father hath put in His own power, but you shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses unto Me in Jerusalem, and in all Judea, and Samaria, and even to the uttermost part of the earth.

And when He had said these things, while they looked on, He was raised up, and a cloud received Him out of their sight.

And whilst they were beholding Him going up to heaven, behold, two men stood by them in white garments, who also said, Ye men

Acts i. 12—14.

of Galilee, why stand you looking up to heaven? This Jesus, Who is taken up from you into heaven, so shall He come as you have seen Him going into heaven.

Then they returned to Jerusalem, from the mount that is called Olivet, which is near Jerusalem, within a Sabbath day's journey. And when they had entered in, they went up into an upper room, where there remained Peter and John, James and Andrew, Philip and Thomas, Bartholomew and Matthew, James of Alphæus, and Simon Zelotes, and Jude of James. All these were persevering with one mind in prayer with the women, and Mary the mother of Jesus, and His brethren.

§ 183.—*The Election of Matthias.*

Acts i. 15—26.

In those days Peter, rising up in the midst of the brethren, said (now the number of persons together was about a hundred and twenty), Men, brethren, the Scripture must be fulfilled, which the Holy

Acts i. 17—23.

Ghost foretold by the mouth of David, concerning Judas, who was the leader of them that apprehended Jesus, who was numbered with us, and had obtained part of this ministry. And he indeed hath possessed a field of the reward of iniquity, and, being hanged, burst asunder in the midst, and all his bowels gushed out. And it became known to all the inhabitants of Jerusalem, so that the same field is called in their tongue, Haceldama, that is, The field of blood. For it is written in the Book of Psalms,¹ Let their habitation become desolate, and let there be none to dwell therein, and let another take his bishopric. Wherefore of these men who have been with us all the time that the Lord Jesus came in and went out among us, beginning from the baptism of John, until the day wherein He was taken up from us, one of these must be made a witness with us of His resurrection.

And they appointed two,

Acts i. 24—26.

Joseph, called Barsabas, who was surnamed Justus, and Matthias. And praying, they said, Thou, O Lord, Who knowest the hearts of all men, show which of these two Thou hast chosen, to take the place of this ministry and apostleship, from which Judas hath by transgression fallen, that he might go to his own place. And they gave them lots, and the lot fell upon Matthias, and he was numbered with the eleven Apostles.

§ 184.—*The Coming of the Holy Ghost.*

Acts ii. 1—41.

And when the days of the Pentecost were accomplished, they were altogether in the same place. And suddenly there came a sound from heaven, as of a mighty wind coming, and it filled the whole house where they were sitting. And there appeared to them cloven tongues as it were of fire, and it sat upon each of them. And they were all filled with the Holy Ghost,

¹ Psalm cviii. 8.

Acts ii. 5—12.

and they began to speak with divers tongues, according as the Holy Ghost gave them to speak.

Now there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. And when this voice was made, the multitude came together, and was confounded in mind, because that every one heard them speaking in his own tongue. And they were all amazed, and wondered, saying, Behold, are not all these who speak Galilæans? And how have we every one heard our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and inhabitants of Mesopotamia, Judæa, and Cappadocia, Pontus and Asia, Phrygia, and Pamphylia, Egypt, and the parts of Libya about Cyrene, and strangers of Rome. Jews also and proselytes, Cretes, and Arabians, we have heard them speak in our own tongues the wonderful works of God. And they were all astonished, and wondered, saying one to another, What

Acts ii. 13—20.

meaneth this? But others mocking said, These men are full of new wine.

But Peter, standing up, with the eleven, lifted up his voice and spoke to them, Ye men of Judæa, and all you that dwell in Jerusalem, be this known to you, and with your ears receive my words. For these are not drunk, as you suppose, seeing it is but the third hour of the day. But this is that which was spoken of by the prophet Joel, And it shall come to pass, in the last days (saith the Lord) I will pour out of My Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. And upon My servants, indeed, and upon My handmaids, will I pour out in those days of My Spirit, and they shall prophesy. And I will show wonders in the heaven above, and signs on the earth beneath, blood and fire, and vapour of smoke. The sun shall be turned into darkness, and the moon into

Acts ii. 21—27.

blood, before the great and manifest day of the Lord cometh. And it shall come to pass, that whosoever shall call upon the name of the Lord, shall be saved.²

Ye men of Israel, hear these words, Jesus of Nazareth, a man approved of God among you, by miracles, and wonders, and signs, which God did by Him in the midst of you, as you also know. This same being delivered up by the determinate counsel and foreknowledge of God, you have crucified and put to death by the hands of wicked men, whom God hath raised up, having loosed the sorrows of hell, as it was impossible that He should be detained by it. For David saith concerning Him, I foresaw the Lord always before my face, because He is at my right hand, that I may not be moved. For this my heart hath been glad, and my tongue hath rejoiced, moreover, my flesh shall rest in hope, because thou wilt not leave my soul in hell, nor suffer Thy Holy One to see

Acts ii. 28—35.

corruption. Thou hast made known to me the ways of life, Thou shalt make me full of joy with Thy countenance.³ Ye men, brethren, let me freely speak to you of the patriarch David, that he died, and was buried, and his sepulchre is with us to the present day. Whereas, therefore, he was a prophet, and knew that God had sworn to him with an oath, that of the fruit of his loins one should sit upon his throne. Foreseeing this he spoke of the resurrection of Christ, for neither was He left in hell, neither did His flesh see corruption.

This Jesus hath God raised up again, whereof we all are witnesses. Being exalted, therefore, by the right hand of God, and having received of the Father the promise of the Holy Ghost, He hath poured forth this which you see and hear. For David did not ascend into heaven, but he himself said, The Lord said to my Lord, sit thou on my right hand, until I make thy enemies thy footstool.⁴

Joel ii. 28—32. ³ Psalm xv. 8 *seq.*⁴ Psalm cix. 1.

Acts ii. 36—41.

Therefore let all the house of Israel know most assuredly, that God hath made Him Lord and Christ, this same Jesus, Whom you have crucified.

Now when they had heard these things, they had compunction in their heart, and they said to Peter and to the rest of the Apostles, What shall we do, men, brethren?

But Peter to them, Do penance (said he), and be baptized every one of you in the name of Jesus Christ, for the remission of your sins, and you shall receive the gift of the Holy Ghost. For the promise is to you, and to your children, and to all that are far off, whomsoever the Lord our God shall call. And with a great many other words did he testify and exhort them saying, Save yourselves from this perverse generation. They, therefore, that received his word, were baptized, and there were added to them in that day about three thousand souls.

§ 185.—*Of the Church in Jerusalem.*

Acts ii. 42—47.

And they were persevering in the doctrine of the Apostles, and in the communication of the breaking of bread, and in prayers. And fear came upon every soul, and many wonders and signs were done by the Apostles in Jerusalem, and there was great fear in all. And all they that believed were together, and had all things common. They sold their possessions and goods, and divided them to all, according as every one had need. And continuing daily with one accord in the temple, and breaking bread from house to house, they took their meat with gladness and simplicity of heart, praising God together, and having favour with all the people. And the Lord added daily to their society such as should be saved.

NOTE IV.

Harmonistic questions as to the Resurrection and Ascension.

THE questions which may be raised as to the statements of the several Evangelists in reference to the history of the Resurrection and Ascension, have been already to a considerable extent answered in the chapter which immediately precedes the Harmony. There remain, however, two matters which may be treated of in this Note. The chief difficulty about the various visits of the women seems to centre, if we may so speak, in the person of St. Mary Magdalene, who seems to be connected with one party of women by St. Matthew and St. Mark, and with another party by St. Luke, while St. John speaks of her as if she had been alone on that great morning. The first question (1) therefore, may be as to her. The second (2) relates to the death of Judas, as related by St. Matthew and St. Luke respectively.

1. *On the History of St. Mary Magdalene on Easter morning* (§§ 173—176. St. Matt. xxviii. 2—10; St. Mark xvi. 2—11; St. Luke xxiv. 1—11; St. John xx. 1—18.

The difficulty as to St. Mary Magdalene has just been mentioned. It is sufficiently explained by the arrangement which is followed in the Harmony, and by the remarks which have been made in illustration of the Harmony in the chapters which precede it. There is no difficulty in supposing that the blessed Magdalene would, as it were, hover about the sepulchre of our Lord all the evening, and be there the first, long before it was day—that she would be recognized as having a sort of peculiar right to make one of all the parties of holy women who approached the sepulchre, and that her name would stand out in the records of the events of that day with a prominence of its own. In the absence of our Blessed Lady—whose faith soared far above all thoughts of embalming the body of her Son, who is

believed by the Church to have received His embrace almost as soon as He was risen, whose dignity as His Mother and constant occupation with Him did not make it convenient that she should be sent as a witness to the Apostles—Mary Magdalene, on account of her special devotion, as well as on account of her unction of our Lord at Bethany, is the principal figure in the history of His disciples on Easter Day. The arrangement adopted above makes it easy to understand all the accounts, supposing that Mary Magdalene was a member of each of the parties of women who are mentioned, though she ran away from the sepulchre to tell St. Peter and St. John as soon as she saw that the stone had been removed, and so did not see the angels who appeared to the other holy women, as St. Luke relates.

It may be allowed, however, to think that, the more we separate the several visits to the sepulchre and the several visions of angels, the more nearly we shall approach to the historical truth in this matter. They are like a cluster of islands, which seem to be one to a ship approaching them in a straight line from a distance, which are seen to lie one far behind the other as the same ship passes them. We cannot really be sure that there were not four or five parties of holy women instead of two only. The names which are mentioned in the Gospels may be the names of the chief persons in each. The names which are given in St. Matthew and St. Mark are those of the women who prepared spices and ointments either on the Friday night or on the Saturday night. It is by no means necessary to suppose that when these two Evangelists speak of the women who went to the sepulchre on the Sunday morning, they mean us to understand them to speak just of those women and of no others, or of all those whom they have named as being in one party. In St. Luke there are no names at all until the end of his account of the message to the Apostles, and then he gives, as it seems, the names of all who, at different times that morning, gave the Apostles the information as to what they had seen. If this be so, then there is no necessity for uniting St. Mary Magdalene with any party in particular.

On the other hand, St. John, who comes last, and writes

with the account of the others before him, puts her alone. If we wish to arrange the several visits, in order of time, we have distinct notes of time given us by the Evangelists, at least by the three last. The note given us by St. Luke is earlier than that given by St. Mark, and St. John's note seems to be earlier still than St. Luke's. St. Mark speaks of a visit when the sun had risen, St. Luke of a visit when it was 'deep dawn,' and St. John, who must have used his words with the most deliberate choice, tells us that the visit of St. Mary Magdalene was made while it was yet dark. It may be that these words are only another form of St. Luke's 'deep dawn,' but they seem to point to a time even earlier. In that case we may suppose that St. John means us to understand that Mary Magdalene was alone and before all the others in her visit to the tomb of our Lord. St. Peter and St. John were evidently close at hand, and all that the latter mentions as to their visit to the tomb and to the appearance of our Lord to the blessed Magdalene may have passed in a very short space of time—perhaps even before the arrival of the party mentioned by St. Luke.

2. *The manner of the death of Judas* (§ 164. St. Matt. xxvii. 5. § 183. Acts i. 18).

There appears to be some little discrepancy between what St. Matthew says about the death of Judas, and the account given by St. Peter in his speech before the election of St. Mathias, which St. Luke has reported. St. Matthew says that Judas hanged himself, and he then relates the purchase by the priests of the potters' field, which was called Haceldama. St. Peter says that Judas 'acquired' a field by the wages of his iniquity, and that he 'fell headlong and burst asunder in the midst, and all his entrails were poured out.' St. Peter or St. Luke commenting on him, says that the field which he thus acquired was called Haceldama.

Some writers have thought that there were in truth two Haceldamas, one of which Judas bought before he heard of our Lord's condemnation, and that he then took back

the price to the priests in the Temple, and went and hanged himself. There are, in fact, two traditional sites in the neighbourhood of Jerusalem which bear or bore the name of 'the field of blood.' The manner of the death of Judas is thought to have been this—that he hung himself to a tree over a precipice, which is still shown, that the rope broke, so that he fell headlong, and thus St. Peter's words are exactly verified. Then the priests took the money, which he had cast down in the Temple, and bought the other field, which also got the name of Haceldama, as having been bought with the price of blood. This interpretation coincides very well with the passage in St. Matthew, as he makes the purchase of the potter's field a fulfilment of prophecy.

Another way of solving the difficulty is by supposing that St. Peter only means to say that what Judas gained by his treachery was the field of blood, and not that he actually bought the field himself. This solution may seem the easier of the two, but the former has much to recommend it. The Greek word ἀπὸ γὰρ in St. Matthew is quoted from the Septuagint in the account of the death of Achitophel, the evil counsellor of Absalom, who had gone over to him from David. He is the Scriptural type of Judas. This may account for the great brevity of St. Matthew, as well as for his mentioning the incident, which was a minute fulfilment of prophecy.

CORRIGENDA, VOL. II.

P. 34, in the second paragraph, *for* 'by her reminding her,' *read* 'by reminding her.'

P. 63, beginning of the second paragraph, *for* 'enumerated,' *read* 'enumerated.'

P. 71, line 4, *omit* 'that.'

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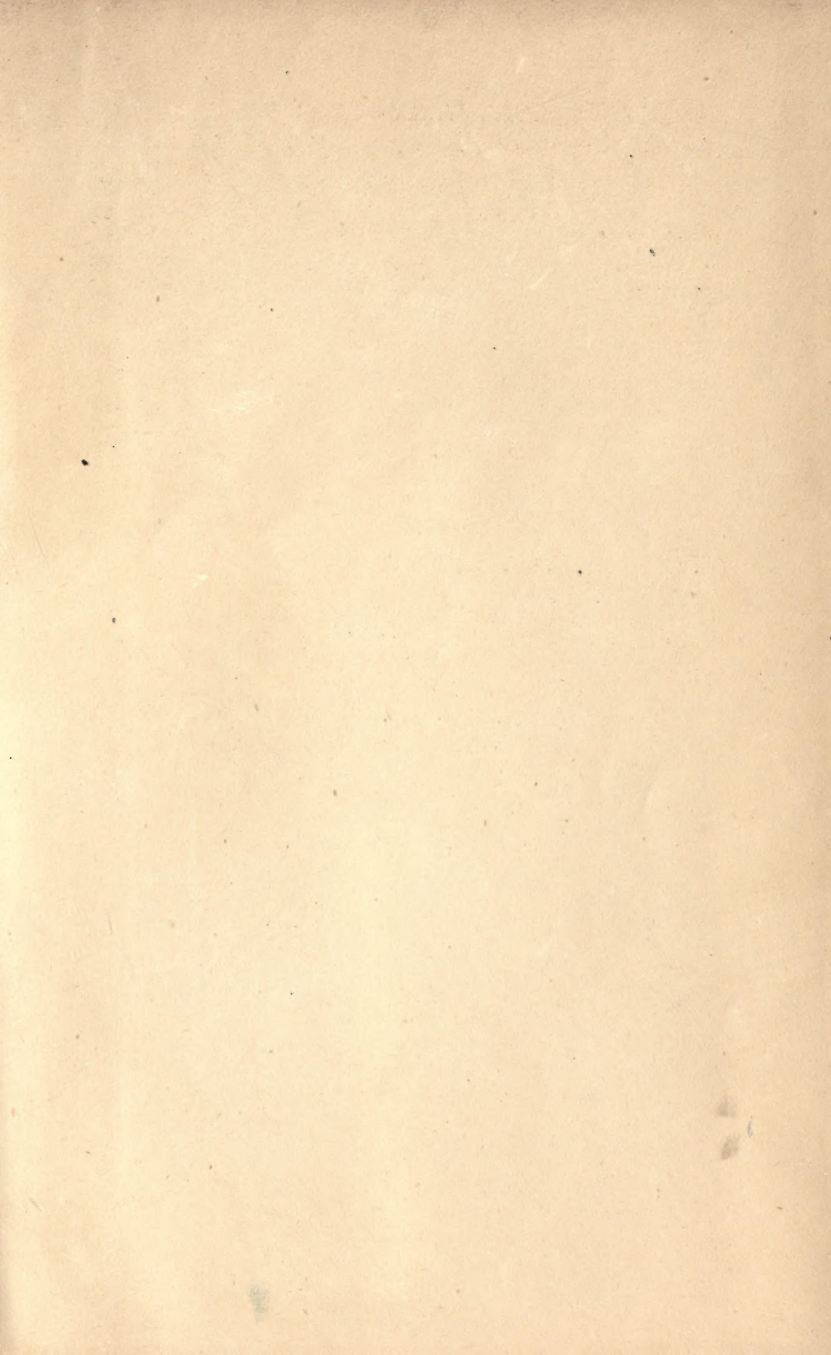
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